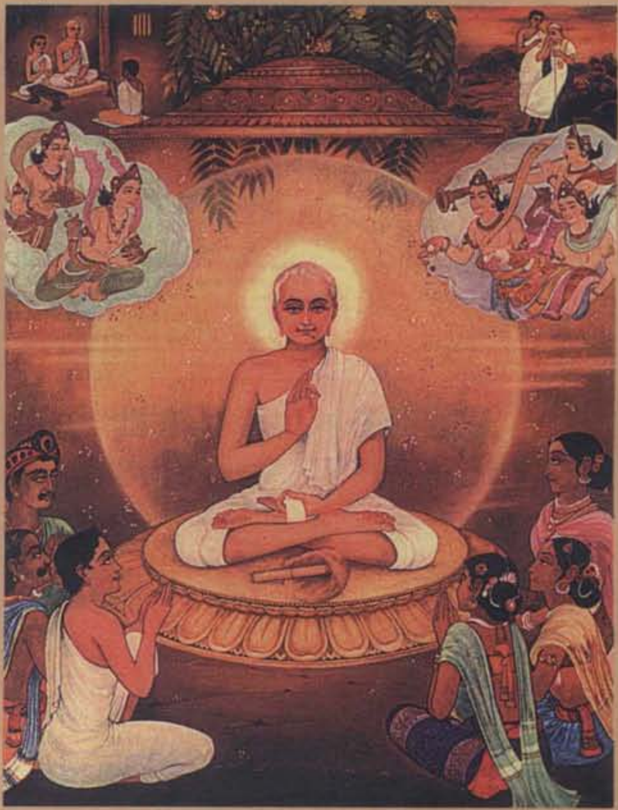


A History of The Canonical Literature of the Jainas

Hiralal Rasikdas Kapadia

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Sahibaug Ahemdabad-380 004 (Gujarat State) INDIA

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General Editor

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FOREWORD

I feel immense pleasure in publishing the *History of Jaina Canonical Literarure* by Prof. Hiralal Rasikdas Kapadia by this Centre. Prof. Kapadia was a profound scholar of the Nirgrantha history and doctrine. His writings usually reveal insightful studies. Because of some incomprehensible reasons, he has largely, and inexplicably, remained relatively an obscure figure to the research community engaged in Jainistic studies. His books and papers—a large number are in Gujarātī (his native tongue)—however are illuminative and useful in the Jaina research field. As it happened, his works for long years are not available, most of which even forgotten and not taken notice of or referred to. Among those valuable works, the *History of Jaina Canonical Literature* can be considered as of sterling importance. Some of the discussions done, determinations made, and side-lights cast in this book are even today relevant. Because this book was for several decades out of stock, we of this Centre decided to reprint it. The printing errors in the original edition have been corrected as per author's own *errata* and next has been nicely published with small modifications in layout.

Shri Vikram Makwana and Shri Akhilesh Mishra had given fruitful assistance in producing the computerized version and Kumari Arpanaben Shah and Shri Chandraprakash Shah at the production level of this book. Shri Naranbai Patel carefully read through the proofs. All of them are on this Centre's staff. I sincerely wish to thank them all.

Jitendra Shah
Director

CONTENTS

PREFACE

It was about a decade and a half ago that an idea struck me that I should write a comprehensive history of the canonical literature of the *Jainas.* This idea got crystallized when, on being invited by the Bhandarkar Oriental Research Institute, I commenced preparing a *Descriptive Catalogue of Jaina Manuscripts* deposited in this Institute by the Government of Bombay. While I was engaged in this work, I found that barring A *Sacred Literature of the Jainas,* an English translation of the valuable German contribution by the late Prof. A Weber, and A *History of Indian Literature* (vol. II) by Prof. Maurice Winternitz. Ph. D., there was no work which presented the history of the *Jaina* literature as a connected whole. And as regards these two works, too, I found that the first one was hardly accessible, and that *full justice* was not done to the history of the *Jaina* canonical literature by either of these scholars, who had treated the extant exegetical literature in a cursory manner and had practically neglected the extinct *Āgamas.* Prof. Winternitz was in a better position to do the needful; but, since he had selected a much wider field that the history of the *Jaina* literature, he could not devote to it as many pages as might be desired. So I undertook this work, and by the time two parts of vol. XVII of *D. C. J. M.* got published, I finished the spade-work. Subsequently I found that the task undertaken by me presented far greater difficulties than I had foreseen. So I had half a mind to wait till I had completely surmounted them. But, on realising that such a desirable stage may not be reached in near future and even the work as it stood, would be useful to students, if not to scholars, I have taken this bold step of placing it before the public.

Incidentally I may invite the attention of veteran scholars to certain questions which require investigation. For instance they occur on p. 37, 40, 71, 78, 116, 117 etc.

In this work I have given quotations *in extenso* in order that the general reader may be saved the trouble of procuring the original works, and may still judge for himself. I have given at the end two Indexes. Of these the

first deals mainly with the names of authors and other personages and sects and tribes and the like. It has been compiled and arranged according to the *English* alphabet by my eldest son Vipinacandra B. A. (Hons.)[1] The second is more extensive. It includes the names of works, their sections etc. arranged according to the *Nāgarī* alphabet by my daughter Manoramā, and it is checked by my younger son Vibodhacandra. For the purposes of Indexes only the modern transliteration-system has been adopted. Accordingly Gaina is given under "Jaina" and so on.

Considering the various topics dealt with in this book I have thought it desirable to give "Analysis". The portions pertaining to the the main body of the work are printed in bigger types as compared with those used for the portions incorporated in foot-notes. Further, I have used abbreviations at times, e.g. D.C.J.M. for 'Descriptive Catalogue of Jaina Manuscripts,' Visesā° for 'Visesāvassayabhāsa', Āv. Lit. for 'Übersicht über die Āvasyaka Literature', com. for 'commentary', p. for 'page' etc.

I record my sense of gratitude to all those authors whose works I could consult and derive benefit from, and especially to the late Prof. Winternitz who used to take keen interest in my literary activities. Further, I thank Mr. N. I. Desai B. A., the Printer for the care and enthusiasm with which he has printed this work.

In the end I acknowledge my indebtedness to the University of Bombay for the substantial help it has granted towards the cost of the publication of this book[2]

M. T. B. College
Surat
19th August '41.

Hiralal R. Kapdia

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1. He has recently this examination with Saṁskṛta (entire) and has secured the first class.
2. I am deeply indebted to the following *Jaina* gentlemen each of whom has given me a sum of money by way of encouragement :
   (i) Raosaheb Kantilal Ishwarlal.
   (ii) Mr. Maneklal Chunilal, J. P.
   (iii) Messrs Vadilal Poonamchand & Sons.

ANALYSIS

I. Origin and utility of the authoritative works, impossibility of furnishing a complete list of names and details of all the schools of thought, continuities and extinctions of some of the *Jaina* scriptures, establishment of the *Jaina tīrtha*, 3 questions by Indrabhūti to Lord Mahāvīra and his replies–*tripadī*, 15 *niṣadyās*, similarity of some of the *dvādaśāṅgīs* even in words, explanations about the differences of opinion regarding the order of the composition of the 12 *Aṅgas* and that of the 5 sections of the 12th *Aṅga*, contents of *Aṇuoga,* four *anuyogas* and their relative importance, various meanings of the word 'scripture', 2 definitions of *sammasuya* and *micchāsuya*, enumeration of the *Jaina* scriptures, 300 *Śrutakevalins* and their compositions, works of Bhadrabāhusvāmin, the 10 *Nijjuttis* and the works associated with them, works of *Daśapūrvadharas* and *Pratyekabuddhas*, classifications of some of the *Āgamas* as *Mūlasūtras, Chedasūtras, Upāṅgas* and *Prakirṇakas* and 147 *adhyayanas* recited by Lord Mahāvīra.

(Attribution of superhuman nature, *Kālacakra* and its sub-divisions, 7 extinctions of the *Jaina* scriptures and the corroborative evidences pertaining to them, names of the 24 *Tirthaṅkaras* of the present age, delivery of the sermon by Lord Mahāvīra, names of his 11 *Gaṇadharas*, definitions of *niṣadyā, sat* and *nitya,* mention of *tripadī* and *mātṛkāpadas,* formation of 9 *gaṇas* names of the five section of *Diṭṭhivāya,* orders pertaining to the composition and arrangement of the 12 *Aṅgas*, synonyms of *Aṇuoga,* an example of synecdoche, etymology and description of the contents of *Aṇuoga*, three interpretation for *Mūlapaḍhamāṇuöga*, description of *Cittantaragaṇḍiyā*, references about the 4 *anuyogas*, a reason for mentioning only *kāliyasuya, Diṭṭhivāya*, the fountain-head of scriptures, meanings of Apocrypha, a list of non-Jaina works, 3 varieties of the authoritative *sūtra,* the date of Bhadrabāhusvāmin, comparison of the designations of *Gaṇadhara* and *Śrutakevalin,* names of the 10 *Nijjuttis*, those of 6 *Cheyasuttas,* and those of the 10 *Daśapūrvadharas* and the number of the *Prakīrnakas* in a *tīrth*).

II. Five kinds of *jñāna* (knowledge), definition of *śrutajñāna*, 12 limbs of *śrutapuruṣa*, various definitions of *aṅgapaviṭṭha* and *aṅgabāhira*, a tabular representation of the main classes and sub-classes of *śrutajñāna*, definitions of *kāliyasuya* and *ukkāliyasuya* and a list of works grouped under these heads, 3 meanings of *kāliyasuya*, 6 popular groups of the *Āgamas*, the usage of the word *'Aṅga'* in *Jaina* and non-*Jaina* schools, references about the name of the *'Aṅga'*, 6 *Vedāṅgas* and their 4 *Upāṅgas*, a list of the 12 *Uvaṅgas*, differences of opinion regarding the association of some of the *Uvaṅgas* with *Aṅgas* and their sequence, the earliest references about the words *Uvaṅga* and *Upāṅga*, classifications of the *Uvaṅgas* as *Kāliyasuya* and *Ukkāliyasuya*, 16 points about the *Uvaṅgas*, 2 interpretations of *Cheyasutta*, the oldest reference about *Cheyasutta*, modern and ancient views about the number of the *Cheyasuttas*, the date of the loss of *Pañcakappa*, its substitution by *Jīyakappa*, the dates of *Pañcakappa* and its two *Bhāsas*, Prof. Winternitz' view about the dates of *Dasā Kappa* and *Vavahāra*, interdependence of *Nisīha* on *Vavahāra*, and the lst 2 *Cūlās* of *Āyāra* different interpretations of the word *Mūlasutta*, origin of the two *Cūlās* of *Dasaveyāliya*, authorship of *Āvassaya* and *Uttarajjhayaṇa*, the number and order of *Mūlasuttas*, *Piṇḍanijjutti*, an off-shoot of *Dasaveyāliya* and *Ohanijjutti*, that of *Āvassaya*, origin of the two *Cūlās* of *Dasaveyāliya*, the authorship of *Āvassaya* and *Uttarajjhayaṇa*, references about *Paiṇṇagasi* and *Prakirṇaka* the synonyms of the former, the no. of *Paiṇṇagas* different lists of *Paiṇṇagas* and their authorship, 2 *Cūliyāsuttas*, various groupings of *Āgamas*, the corresponding stand-points being *anuyoga*, the no. of their titles, a common ending and prefixes like *culla* etc., the *Digambara* classifications of the *Āgamas* and their substitute canon viz. the 4 *Vedas*, and 45 and 84 *Āgamas*.

(5 kinds of *nāṇa*, 14 and 20 varieties of *suyanāṇa gaṇipiḍaga*, a synonym of *Aṅga*, the meaning of *Śrutasthavira* and that of *paurusī*, the dates of the origins of the *Sthānakavāsin* and *Terāpanthin* schools, the *Saṁskṛta* names for the 11 *Aṅgas* and 12 *Uvaṅgas*, the date of Siddhasena Gaṇi, works of Jinabhadra Gaṇi *Kṣamāśramaṇa*, names of the 3 different sets of *Paiṇṇagas*, the date of Jinavallabha Gaṇi, a reference to 36 *Nigamas*, 10 names of *Diṭṭhivāya*, 10 *ajjhayaṇas* of *Dīhadasā* and the names of 10 *Dasās*).

III. Transmission of learning in olden days, 18 *lipis* taught to Brāhmī by Lord Ṛṣabha, her father, reasons for not writing the *Vedas* etc. in ancient times, the main object of *Jaina* saints for not reducing their sacred literature to writing, penalties for violation, an irony of fate, 12 year famines in the times of Skandila Sūri and Nāgārjuna Sūri, councils summoned at Mathurā

and Valabhī by these Sūris, the redaction of the *Jaina* canon under the presidentship of Devarddhi Gaṇi *Kṣamāśramaṇa*, differences of opinion regarding its date, 9 important features of this redaction, codification and composition of the *Jaina* canon as different entities, allegations of some of the *Digambaras* in connection with the *Śvetāmbara* canonical literature, and their refutations and the nondevelopment of its exegesis at the hands of *Digambaras.*

(References to 12–year famines in the times of Bhadrabāhusvāmin, Āyra Suhastin and Vajrasvāmin, the Hāthigumphā inscription of the Emperor Khāravela, council at Pāṭaliputra, the 3 *Bauddha* councils, mention of the Nāgār junīyas, *vaṇṇäa* and *Peyyālam,* artifices employed while writing Mss., the code of Jainism, and the 3 periods pertaining to the history of Zoroastrianism).

IV. An infinite no. of the *Tirthaṅkaras*, loss of more than infinite *dvādaśāṅgīs* and *Paiṇṇagas* oblivion of *Diṭṭhivāya* during the famine, approach to Bhadrabāhusvāmin, the gradual dissipation of the 14 *Puvvas*, mention of some of the *Pūrvadharas,* the complete extinction of *Diṭṭhivāya* in *Vīra Saṁvat* 1000, the Digambara view about the loss of 14 *Puvvas* and that of 11 *Aṅgas,* the Digambara list of persons conversant with 14 *Puvvas*, 10 *Puvvas*, 5 *Puvvas*, 11 *Aṅgas* and 1 *Aṅga* reasons assigned for the loss of *Puvvas* by Professors Weber, Jacobi, Schubring, L. Alsodolf and other, *Vīra Saṁvat* 683, the *Digambara* date of the complete loss of the holy canon, extinction of *Mahāpariṇṇa* (i. e. *Āyāra*, I, 7,) and its date, constituents of *Āyāra,* (II), loss of a major portion of the 6th *Aṅga* and probably that of Aṅgas 7 to 11, too, striking differences between the extant *Paṇhāvāgaraṇa* and one described in *Nandī* a doubt about the genuineness of the available *Candapaṇṇatti*, restoration of *Mahānisīha*, extinction of several *Nijjuttis*, *Bhāsas* and *Cuṇṇis* on *Pañcamaṅgalasuyakkhandha* and its incorporation in a *Mūlasutta*, loss of two *vācanās* of *Mahānisīha* and that of *Pañcakappa* as well, extinction of 17 *kāliya* works, 14 *ukkāliya* ones, *Uṭṭhāṇapariyāvaṇiya*, *Thimiṇabhāvanā*, *Dogiddhidasā* and 147 *adhyayanas* recited by Lord Mahāvīra, 9 reasons for the unique position of *Diṭṭhivāya*, 7 varieties of *Parikamma* and their 83 sub-varieties, *nayas* and the 7 *Parikammas,* 22 *Suttas* and4 view-points such as *chinnacchedanaya, acchinnacchedanaya* etc., names, contents, *padas* and extent of the 14 *Puvvas,* quotations and words extracted from the *Puvvas* the language and study of the *Puvvas*, 225 *Vatthus*, 84 *Pāhuḍas* attributed to Kundakunda, 14 *Pāhūḍas* of the *Śvetāmbaras* along with their references etc. extracts from the *Aṇuoga*, 34 *Cūliyās*, the order in which the 5 sections of *Diṭṭhivāya* were studied and became extinct, description of about 37 extinct

works and that of 10 *Dasās*, untraceability of about 70 *gāthās* quoted from *Āgamas* in the extant ones, extinction of some of the *Nijjuttis*, the reasons for the loss of some of the *ajjhayaṇas* etc. and the survival of only 4 *Āgamas* till the end of this *ara* and in the end, their extinction.

(The sacred *suttas* of a period prior to the date of omniscience of Lord Mahāvīra, no reference to *āyāgapaṭa* in the extant literature, *Diṭṭhivāya* and *Bhadrabāhusvāmin*, periods of 7 *vācanās*, date of Āryarakṣita Sūri and his knowledge of *Purvvas*, 54 *uttama-puruṣas*, the 9 *ajjhayaṇas* of *Āyāra*, and their subject-matter, definition of *pada*, restoration of *Mahānisīha*, a curriculum noted in *Vavahāra*, the meanings of *nijjuhaṇā* etc., references to *Mahāprāṇa*, definition of *antarmuhūrta*, inability to count 46 *māuyapayas* of *Diṭṭhivāya*, *Mātikās* of the *Bauddhas*, references about *labdhis* and names of the *ajjhayaṇas* of *Antagaḍadasā* and *Pupphacūlā*).

V. 9+16 *ajjhayaṇas* of *Āyāra*, contents of *Āyāra* (I) and those of its 4 *cūlās* forming *Āyāra* (II) the authorship of *Cūlās* III and IV, a controversy about the interpretation of *Āyāra* (II, 1, 10, 6), metres of verses in *Āyāra*, *dhammapada* and *Suttanipāta* and their consequent dates 23 significant *ajjhayaṇas* of *Sūyagaḍa*, the antiquity of its language, titles of its *ajjhayaṇas* II and IV, metres of the verses of *Sūyagaḍa*, 10 *ajjhayaṇas* of *Ṭhāṇa* and its contents, the subject-matter of *Samavāya*, 41 *saäs* of *viāhapaṇṇatti*, the translation of its s. 557 and its refutations, names of the *Agamas* alluded to in this *Aṅga*, V, contents of this *Aṅga*, 29 sections and contents of *Nāyādhammakahā*, elegical stanzas, graphic descriptions of a bed-chamber etc., 10 *ajjhayaṇas* of *Uvāsagadasā* and their subject-matter, presentation of the social life, descriptions of Piśāca, an elephant and a serpent, 8 *vaggas* of Aṅga VIII and 3 of IX, 10 *ajjhayaṇas* of Aṅga X, 2 *suyakkhandhas* of *Aṅga* XI and the social life described therein, description of Campā, Puṇṇabhadda etc., given in *Ovavaïya*, contents of *Uvaṅgas* I and II, 9 *pratipattis* of *Jīvājīvābhigama*, 36 *payas* of *Paṇṇavaṇā*, 20 *pahuḍas* of *Sūriyapaṇṇatti*, 7 *vakkhakkaras* of *Jambuddīvapaṇṇatti*, contents of *Uvaṅgas* VIII-XII, 20 *uddesas* of *Nisīha*, 6 *ajjhayaṇas* of *Mahānisīha* and their contents, 10 *uddesagas* of *Vavahāra*, 10 sections of *Dasāsuyakkhandha* and their subject-matter, 3 *vācyas* of *Pajjosaṇākappa* and their contents, 9 *vācanās*, *vyākhyānas* or *kṣaṇas* and public reading of this work, 6 *uddesagas* of *Kappa* and their contents, the subject-matter of *Jīyakappa*, names of the 36 *ajjhayaṇas* of *Uttarajjhayaṇa*, misunderstanding about *Ugghāya* etc., contents of *Uttarajjhayaṇa*, discussion about the title *dasaveyāliya, contents of the* 10 *ajjhayaṇas* of this *Mūlasutta* and their comparison with those of *Āyāra* etc., *Āvassaga-suttas* treated by

Haribhadra Sūri, contents of *Ohanijjutti* and *Piṇḍanijjutti,* eulogy of 27 saints in *Nandī*, non-Jaina works noted in *Aṇuogaddāra* and their identification, Prof. A. B. Dhruva's misunderstanding, contents of *Pakkhiyasutta* and 17 *Paiṇṇagas* significance of the title *Isibhāsiya,* and topics treated in *Saṁsattanijjutti*.

(English renderings of *suyakkhandha, ajjhayaṇa, uddesaga, hole* and *gole,* 16 diseases, an example of a *gama* and 8 interpretations of "सुयं मे आउसं भगवया एवमक् खायं", Prof. Jacobi's view criticized by Prof. K. H. Dhruva, *anārya* tribes, kinds of jewels and vessels, transference of the embryo, a list of commentaries on *Pajjosaṇakappa*, Kṛṣṇa and his relatives, 10 conditions of a living being, and names of the 45 *ajjhayaṇas* of *Isibhāsiya*)

VI. Two groups of the canonical literature, origin of exegesis, extinction of the exposition co-eval with Lord Mahāvīra, occasional admixture of the verses of Bhāsa with those of the *Nijjutti* and the impossibility of separating them, definitions of *Nijjutti* and Bhāsa, a tabular representation of the 4 redactions of *Āvassayanijjutti,* 2 sections of *Sāmāiyanijjutti* and 9 sub-sections of the 1st thereof, 5 sub-sections of *Paḍikkamaṇanijjutti*, contents of *Peḍhiyā* etc., the subject-matter of *Dasaveyāliyanijjutti* and those of other available *Nijjuttis,* the question of the identity of *Pañcakappa* with *Pañcakappanijjutti,* 6 sub-sections of the 7th section of *Mūlāyāra*, the order of the 10 *Nijjuttis*, explanation of the word *Nijjutti,* the main constituents of *Nijjutti* and its three-fold nature, distinguishing features of *Bhāsa* and *Cuṇṇi*, *Bhāsa of 11 Āgamas*, a bird's-eye-view of *visesā*⁰ and other Bhāsas *Cuṇṇi* of 20 *Āgamas,* contents of *Nisīhavisehacuṇṇi* date of *Nandīcuṇṇi,* contents etc. of *Cuṇṇis* on *Aṇuögaddāra*, *Āvassaya , Uttarajjhayaṇa, Kappa, Vavahāra, Dasāsuyakkhandha and Jīyakappa, Bhāsas* and *Cuṇṇis* on some of the non-canonical works, the Saṁskṛta commentaries on *Āgamas* and their dates, a tentative list of the extinct commentaries, synonyms of *ṭīkā*, super-commentaries, date of Koṭyācārya and the question of his identity with Śīlāṅka, date of the *ṭīkās, ṭabo* and its synonyms, Gujarātī commentaries of *Āgamas*, loss of 3 *anuyogas* pertaining to scriptures, and *Saṅgahaṇīs*.

(A reference to *Pravacanasiddhi*, definition of *sutta*, the extent of *Pañcakappa*, a curious order of the composition of *Nijjuttis,* examples of *bhāṣāśleṣa*, information about Pādalipta Sūri, extinction of *Dvāsaptatiprabandha*, some details about 3 Kālaka Sūris, criticism about the identity of Tattvāditya and Tattvācārya, information about Abhayadeva Sūri, Prof. H. D. Velankar's view about Koṭyācārya's period examined, some of the writers of *svopajña* commentaries, the period when the *Jainas* settled in Gujarat, and names of the

Āgamas translated into English).

VII. A clarion call of Prof. Winternitz, the *Jaina* contributions in the linguistic field and their evaluation, intonation, versified commentaries, synonyms, *nikkheva, nirutta,* grammatical information, poetics, *sutta,* its significance, characteristics and equivalents, allegations about the use of the word *sutta, gatapratyāgatasūtras,* probably a peculiarity of the *Jaina* canon, origin of the *Praśnottara-paddhatti,* ethics, maxims, metaphysics, logic, *syādvāda, saptabhaṅgī,* parallels in non-Jaina literature, the ascetic literature of ancient India, the *Jaina* literature, a wonderful store-house for stories, tales, fables, anecdotes, parables etc., folk-lore, music, staging of dramas, erotic, mathematics, alchemy, the science of medicine, modern branches of knowledge and their nucleus as embodied in the canonical literature, paleographic and educational data furnished by the canonical literature, ethnology, foot-wear and outfit, nautical, water, stick, and lullaby.

(Evaluations of *Jaina* literature by occidental scholars from 1876-1903. the word *sūtra* used in various senses in olden days, Prof. Charpentier's view about the use of the word *sūtra* by the *Jainas* and the *Bauddhas*, articles on *Jaina* ethics, varieties of *pramāṇa Jñāta* and *vivāda*, references about *Samaṇa* and *Bambhaṇa*, the legend about Sagara's sons and the descent of the Ganges kinds of serpents, and 29 types of *Pāpaśruta.*

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I

GENESIS OF THE JAINA SCRIPTURES

It seems that every person, male or female, likes the idea of substantiating his or her views, secular or religious, by quoting some authority or other. This becomes almost a necessity especially for those persons who profess to follow some religion at least, and who are anxious to prove the validity and superiority of their religious beliefs. They naturally refer to the original works of their school as the best and final authority, and attribute their authorship either to God or to a human being free from any blemishes whatsoever.[1]

Humanity and religion practically go hand in hand. If so, it is no wonder, if we were to find that an enormously big number of religions has come into existence, and several of them have become a dead letter by this time so much so that in spite of the advance science can claim to have made, we are not in a position to give even a definite list of all these religions, leaving the question of their details apart.

Out of the various religions that had their origin and development in India during the last several millenniums and that have not still disappeared, Jainism is here singled out for being treated at length, especially owing to its vast and varied literature.

With these preliminary remarks, I shall now take up the question of the genesis of the *Jaina* scriptures.

According to Jainism, the universe is uncreated and unending. It has

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1. Such a human being in his own times or thereafter is looked upon as superhuman, and in course of time, miraculous and mysterious stories gather round his life.

neither a beginning nor an end, though it undergoes modifications in every *samaya*, the minutest division of time. Taking the entire universe into consideration, Jainism flourishes for ever, and so do the *Jaina* scriptures. But if we were to examine this topic from the stand-point of India, we shall find that such is not the case. Even during the present cycle of time known as *Huṇḍā avasarpiṇī*,[1] Jainism got completely wiped out seven times, and even its scriptures shared no better fate.[2] But this refers to a very very remote age; for, for the last hundreds of millenniums, Jainism has been existing in this land, and to express it definitely, it has not disappeared, once it here got promulgated by Lord Śāntinātha, the 16th *Tīrthaṅkara*, out of 24 who flourished during the present *avasarpiṇī* period.[3] This does not mean that all the *Jaina* scriptures that were when composed or compiled still survive in words, though, of course, in spirit they do exist even now in some form or other. This is what the *Jaina* tradition says.

Jainism enunciates a rule that on the attainment of omniscience, a *Tīrthaṅkara* delivers a sermon,[4] and generally some persons do come forward to follow the noblest and highest path chalked out by him — technically speaking to take the *Jaina dīkṣā* and thus to form a class of the *Jaina*

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1. *Avasarpiṇī* has for its counter-part *utsarpiṇī* along with which it makes up a *kāla-cakra* or the twelve-spoked wheel of time. This *kāla-cakra* is the basis of law of time so far as 5 Bharata *kṣetras* (zones) and 5 *Airāvata kṣetras* are concerned. It is two-fold because of its division into *avasarpiṇī* and *utsarpiṇī*. There are six spokes in *avasarpiṇī* beginning with unadulterated happiness and ending in utmost misery. Reverse is rather the case with *utsarpiṇī* which too, has six spokes.
2. Cf. the following lines occurring in *Viāhapaṇṇatti* (XX 8) :-
"एएसु णं तेवीसाए जिणंतरेसु पुरिमपच्छिमएसु अट्ठसु २ जिणंतरेसु एत्थ णं कालियसुयस्स अवोच्छेदे प० मज्झिमएसु सत्तसु जिणंतरेसु एत्थ णं कालियसुयस्स वोच्छेदे प० सव्वत्थ वि णं वोच्छिन्ने दिट्ठिवाए ।" (सू. ६७७)
Viśeśaṇavaī (V. 103) of Jinabhadra Gaṇi *Kṣamāśramaṇa Pavayaṇasāruddhāra* (v. 430-431) of Nemicandra Sūri and *Sattarisayaṭṭhāṇa* (v. 213) of Somatilaka Sūri may be consulted.
3. " 'जंबुद्दीवे' णं भंते ! दीवे 'भारहे' वासे इमीसे ओसप्पिणीए कति तित्थगरा पन्नत्ता ? **गोयमा** ! चउवीसं तित्थगरा पन्नता तं जहा–**उसभमजियसंभवं अभिणंदणं च सुमतिसुप्पभसुपाससससिपुप्फदंतसीयलसेज्जंसवासुपुज्जं च विमलअणंतधम्मसंतिकुंथुअरमल्लिमुणिसुव्वयनमिनेमिपासवद्धमाणा** २४ । " (सू. ६७६)
— (*Viāhapaṇṇatti* (XX, 8)
4. Kalikālasarvajña Hemacandra Sūri observes in his *Triṣaṣṭiśalākāpuruṣacaritra* (parvan X, sarga 5) :-
"न सर्वविरतेरर्हः कोऽप्यत्रेति विदन्नपि । कल्प इत्यकरोत् तत्र निषण्णो देशनां विभुः ॥१०॥"

clergy.[1] Out of them, those who are going to be the greatest apostles. technically known as *Gaṇadharas* compose *dvādaśāṅgīs*, each of which forms a nucleus of the *Jaina* scriptures.

Lord Māhavīra had eleven *Gaṇadharas* Indrabhūti and others[2] and each of them composed a *dvādaśāṅgī*. To enter into details, Indrabhūti after he had taken *dīkṣā*, bowed to Lord Mahāvīra and asked : "किं तत्तं" (what is the essence underlying the animate and inanimate objects)? The Lord replied : "उप्पन्नेइ वा" (everything has a creation). Thereupon, once more, Indrabhūti asked the same question; or, he could not believe that there was nothing else but creation, when, with his own eyes he could see destruction and permanence as well. The Lord replied : "विगमेइ वा" (everything perishes). This again led him to put the same question once more. This time the Lord replied : "धुवेइ वा" (everything is permanent). This final answer solved his doubts, and he could catch the real spirit of Jainism.[3] For, all this while the answers had set him thinking, and as if by way of sudden realization, the ideas had rushed past in his mind in the following vein :-

"What can be the distinguishing feature of a substance (*dravya*)? Well, it must be *sat*, and what is *sat* ? It is nothing but a simultaneous possession of birth, decay and permanence.[4] And what is permanence ? It means indestructibility of the essence or quality of the substance, though accidental qualities of this substance can and do undergo a modification."[5]

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1. By clergy, I here mean both monks and nuns. There together with the *Jaina* laity comprising *Śrāvakas* and *Śrāvikās* form the fourfold church known as *caturvidha saṅgha* to whom even the *Tīrthaṅkara* pays due respect.
2. Bhadrabāhusvāmin says in his *Āvassayanijjutti* :-

   "पढमित्थ **इंदभूई** बिइओ उण होइ **अग्गिभूइ** त्ति ।
   तइए ये **वाउभूई** तओ **वियत्ते सुहम्मे** य ॥५९३॥
   मंडिय मोरियपुत्ते अकंपिए चेव **अयलभाया** य ।
   मेयज्जे य **पभासे** गणहरा होंति **वीरस्स** ॥५९४॥"

3. In this connection I may quote the following lines from Haribhadra Sūri's commentary (p. 277a) on *Āvassaya* and its *Nijjutti* (v. 735)

   "तत्र **गौतमस्वामिना** निषद्यात्रयेण चतुर्दश पूर्वाणि गृहीतानि । प्रणिपत्य पृच्छा निषद्योच्यते । भगवांश्चाचष्टे- 'उप्पण्णेइ वा विगमेई वा धुवेइ वा' । एता एव तिस्रो निषद्याः, आसामेव सकाशाद् गणभृताम् 'उत्पादव्ययध्रौव्ययुक्तं सत्' इति प्रतीतिरुपजायते, अन्यथा सत्ताऽयोगात् । ततश्च ते पूर्वभवभावितमतयो द्वादशाङ्गमुपरचयन्ति ।"

4. Cf. "उत्पादव्ययध्रौव्ययुक्तं सत्" the 29th sūtra of *Tattvārthādhigamaśāstra* (adhyāya V) composed by Umāsvāti Vācaka :-
5. "तद्भावाव्ययं नित्यम् ।" *Tattvārtha* (V. 30)

This realization of facts spurred him on to compose a *dvādaśāṅgī*, an act evolving out of the fructification or operation of *Gaṇadhara-nāma-karman*.

Before we proceed further and examine the question of other *Gaṇadharas* composing a *dvādaśāṅgī*, we may note that each of the three questions asked by Indrabhūti, is styled as *nisejjā* in Prākṛta[1] and *niṣadyā* in Saṁskṛt.[2] Furthermore, all the three questions are collectively known as *niṣadyātraya* in Saṁskṛt.[3] Similarly every answer that the Lord gave, goes by the name of *pada* or *mātṛkāpada*[4] or *ādeśa* in Saṁskṛt and all collectively, by the name of *tripadī*[5] or *padatrayī*[6] or the like.[7]

It appears that we have no means to know the number of *niṣadyās* pertaining to the remaining 10 *Gaṇadharas*; but it is certain that at least one of them had a recourse to fifteen *niṣadyās*.[8] This shows that this particular *Gaṇadhara*,

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1. The *Cuṇṇi* (p. 370) on *Āvassaya* and its *Nijjutti* (v. 735) may be here quoted as under :- "तं कहं गहितं **गोयमसामिणा** ? तिविहं (? तीहिं) निसेज्जाहिं चोद्दस पुव्वाणि उत्पादिताणि । निसेज्जा णाम पणवतिऊण जा पुच्छा ।"
2. See p. 3, fn. 4.
3. See p. 3, fn. 4. Also see the following (last) line of the 2nd verse of *Apāpāpurīsaṅkṣiptakalpa* of Jinaprabha Sūri:-
   "जग्रन्थुर्द्धादशाङ्गी भवजलधितरीं ते निषद्यात्रयेण"
   Kalpakiraṇāvali (p. 120[b]) of Dharmasāgara Upādhyāya may be also referred to.
4. Haribhadra Sūri in his com. (p.7[a]) on *Dasaveyāliya* and its *Nijjutti* (v. 8) says : "एकं मातृकापदं, तद् यथा-'उप्पन्नेइ वा'' इत्यादि, इह प्रवचने **दृष्टिवादे** समस्तनयवादबीजभूतानि मातृकापदानि भवन्ति, तद् यथा-उप्पन्नेइ वा, विगमेइ वा, धुवेइ वा."
5. See the following verse of Dhanapāla's *Tilakamañjarī* :-
   "नमो जगन्नमस्याय मुनीन्द्रायेन्द्र**भूतये** । यः प्राप्य त्रिपदीं वाचा विश्वं विष्णुरिवानशे ॥ १९ ॥"
   Muniratna's *Amamacaritra*, Devānanda Sūri's *Gautamāṣṭaka* (v. 2), Lakṣmīvallabha's *Kalpadrumakalikā* (p. 141[a] and p. 141[b]) and Vinayavijaya Upādhyāya's *Subodhikā* (P. 118[a]) may be also consulted. See *Svyambhūstotra* (v.114) too.
6. See the following verse of *Triṣaṣṭi* (1, 3) :-
   "उत्पादो विगमो ध्रौव्यमिति पुण्यां पदत्रयीम् । उद्दिदेश जगन्नाथः सर्ववाङ्मयमातृकाम् ॥६५८॥"
   Devendra Sūri, too, has used this word in his com. (v. 1) on his own work *Kammavivāga* (v. 60).
7. I do not remember to have noted a Prākṛta equivalent of *tripadī* like *tivaī* in the *Jaina* literature.
8. The following lines from the *Cuṇṇi* (p. 337) on *Āvassaya* may be here consulted :- "जदा य गणहरा सव्वे पव्वजिता ताहे किर एगनिसेज्जाए एगारस अंगाणि चोद्दसहिं चोद्दस पुव्वाणि, एवं ता भगवतो अत्थो कहितो, ताहे भगवंतो एगपासे सुत्तं करेंति, तं अक्खरेहिं पदेहिं वंजणेहिं समं"

at least, was rather backward in intelligence as compared with Indrabhūti; or else why should he have been obliged to put such a big number of questions as 15 ? Furthermore, we do not know the actual answers given by Lord Mahāvira by way of replies to these 15 *nisadyas*; but it seems highly probable that *tripadī* might have played therein the main part, if not the sole part.

As already said on p. 3, on the whole, 11 *dvādaśāṅgīs* were composed by 11 *Gaṇadharas*, one by each of them. It, however, so happened that the *dvādaśāṅgīs* of the 8th and the 9th *Gaṇadhāras* not only tallied in meaning, but even in the compilation of words, and so did the *dvādaśāṅgīs* of the 10th and the 11th *Gaṇadharas*.[1] This is rather a curious coincidence;[2] for, there is no wonder, if the underlying spirit of one *dvādaśāṅgī* does not differ from that of another, when each has the same basis viz. *tripadī* to fall back upon.

A *dvādaśāṅgī* means no doubt a collection of 12 *Aṅgas*. But it should be borne in mind that there is a difference of opinion regarding the order of these 12 *Aṅgas* which constitute a *dvādaśāṅgī*. Some believe that the 12 *Aṅgas* were composed in the following order :-

(1) *Āyāra*, (2) *Sūyagaḍa*, (3) *Thāṇa*, (4) *Samavāya*, (5) *Viāhapannatti*, (6) *Nāyādhammakahā*, (7) *Uvāsagadasā*, (8) *Antagadadasā*, (9) *Aṇuttarovavāiyadasā*, (10) *Paṇhāvāgaraṇa*, (11) *Vivāgasuya* and (12) *Diṭṭhivāya*.[3]

Others maintain that 14 *Puvvas* which make up *Puvvagaya*, one of the five[4] sections of *Diṭṭhivāya*, were first composed, and they were followed by the

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1. cf. *Triṣaṣṭi* (X, 5)
"एवं रचयतां तेषां सप्तानां गणधारिणाम् । परस्परमजायन्त विभिन्नाः सूत्रवाचनाः ॥१७३॥
अकम्पिताऽचलाभ्रात्रोः श्रीमेतार्य-प्रभासयोः । परस्परमजायन्त सदृक्षा एव वाचनाः ॥१७४॥

2. This coincidence led to the formation of 9 *gaṇas* (schools) instead of 11; for, otherwise there would have been 11 schools, one school for each *Gaṇadhara* out of 11. That only 9 schools came into existence is borne out by the following line occurring in the *Cuṇṇi* (p. 337) on the *Āvassaya* :-
अकंपिय-अयलभातीणं एगो गणो, **मेयज्ज-पभासाणं** एगो गणो, एवं णव गणा होंति ।"

3. These are the titles of 12 *Aṅgas*. *Aṅgas* 6 to 11 have their titles in plural; so some mention them in the nominative as *Nāyādhammakahāo*, *Uvāsagadasāo*, *Antagaḍadasāo*, *Aṇuttaravāiyadasāo* and *Paṇhāvāgaraṇāim*. See *Samavāya* (s. 136) and *Nandī* (s. 45).

4. The pertinent portion in *Nandī* (s. 57) which mentions these five sections is :-
"**दिट्ठिवाए** णं सव्वभावपरूवणा आघविज्जइ, से समासओ पंचविहे पन्नत्ते, तं जहा-परिकम्मे १. सुत्ताई, २. पुव्वगए, ३. अणुओगे, ४. चूलिआ ४॥"

composition of the rest of the *dvādaśāngī*.[1] There is no explicit statement, so far as I know, which says that on 14 *Puvvas* being composed, the remaining portion of *Diṭṭhivāya* was composed, and then the 11 *Aṅgas* commencing with *Āyāra* and ending with *Vivāgasuya*. But this seems to be the natural course to have been followed; for, it is too much to believe that the composition of the 14 *Puvvas* was immediately followed by that of the 11 *Aṅgas*, thus leaving the remaining 4 sections of *Diṭṭhivāya* to be attended to, last.

From the above survey we come to the conclusion that 12 *Aṅgas* were no doubt composed, but the difference of opinion exists with regard to their order of composition, some believing *Āyāra* to be the first and *Diṭṭhivāya* to be the last, whereas others believing *Diṭṭhivāya* to be the first and *Āyāra*, *Sūyagaḍa* and other *Aṅgas* as following it.

This finishes the question about the composition of 12 *Aṅgas*, but there remains one more knotty problem to be tackled before we can finish the discussion about the genesis of the *dvādaśāngī*. It refers to the order of the composition of the various sections of *Diṭṭhivāya*. As already noted on P. 6, there are five sections of this *Diṭṭhivāya* viz. (1) *Parikamma*, (2) *Sutta* (at times used in plural), (3) *Puvvagaya*, (4) *Aṇuoga* and (5) *Cūliyā*. Now we find that these 5 sections are mentioned in two different orders in the religious works of the *Jainas*. For instance, *Nandī*, on one hand, mentions the five sections in the order noted above, whereas some works such as Hemacandra Sūri's *Abhidhānacintāmaṇi* (II, 160[2]), Devendra Sūri's com. (p.

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1. Cf. the following lines of the *Cuṇṇi* (pp. 56-57) on *Āvassaya*:-

"से किं तं पुव्वगयं ? कम्हा पुव्वगतं ति ? उच्यते-जम्हा तित्थकरो तित्थपवत्तणकाले गणहरा सव्वसुत्ताधारत्तणतो पुव्वं पुव्वगतसुत्तत्थं भासइ तम्हा 'पुव्वं' ति भणिता, गणहरा, सुत्तरयणं करेन्ता **आयाराइरयणं** करेंति ठवेंति य, अण्णारियमतेणं पुण पुव्वगतसुत्तत्थो पुव्वं अरहता भासिया गणहरेहि वि पुव्वगयं चेव पुव्वं रइयं पच्छा आयाराइ, एवमुत्तो चोदक आह-णणु पुव्वावरविरुद्धं, कम्हा ? **आयारणिज्जुत्तीए** भणितं 'सव्वेसिं **आचारो०**' गाहा, आचार्य आह सत्यमुक्तं किन्तु ठवणा, इमं पुण अक्खररयणं पडुच्च भणितं पुव्वं पुव्वा कता इत्यर्थः"

Malayagiri Sūri has reproduced this very view in his com. (p. 240[b]) on *Nandī*. Abhayadeva Sūri, too, has done the same as can be seen from his com. (pp. 130[b]-131[a]) on *samavāya*. Siddhasena Gaṇi has also endorsed this very view in his com. (p. 208[b]) on *Pavayaṇasāruddhāra*. In Siddhasena Gaṇi's *bhāṣyānusāriṇī* ṭikā (p. 94) on *Tattvārtha* (1. 20) and in *Triṣaṣṭi* (X. 5. 172) only one view is mentioned i. e. to say 14 *Puvvas* were first composed. Anyhow we can see that there have been two views propounded in this connection at least as early as the date of the *Cuṇṇi* referred to on p. 4.

2. " परिकर्म-सूत्र-पूर्वानुयोग-पूर्वगत-चूलिकाः पञ्च ।
स्युर्दृष्टिवादभेदाः पूर्वाणि चतुर्दशापि पूर्वगते ॥१६०॥

17)[1] on his own work *Kammavivāya* (v. 6), Vinayavijaya Upādhyāya's *Lokaprakāśa* (III, 792)[2] and Akalaṅka's *Tattvārtharājavārtika* (p. 51)[3] assign to *Puvvagaya*, the 4th place rather than the 3rd, and to *Aṇuoga*, the 3rd place instead of the 4th, the order of the rest being the same as before. This means that we have two orders as under :-

I. (1) *Parikamma*, (2) *Sutta*, (3) *Puvvagaya*, (4) *Aṇuoga* and (5) *Cūliyā*.

II. (1) *Parikamma*, (2) *Sutta*, (3) *Aṇuoga*, (4) *Puvvagaya* and (5) *Cūliyā*.

And hence the knotty problem before us. Is this difference really an outcome of some deliberate understanding or is it purely accidental, and as such it has no such significance as we may be inclined to attribute ? In other words, did this difference arise because in course of enumerating the sections of *Diṭṭhivāya*, no special attention was paid to their order–the order being then looked upon as immaterial and enumeration the main goal to be achieved ? I do not know, if there is any source which throws light upon this problem. So I may try to solve this problem, by assuming for the present that these orders represent two different views regarding the composition (*racanā*) and the subsequent arrangement (*sthāpanā*) of the five sections of *Diṭṭhivāya* with a view to facilitate their study. I have not come across any reference explicit or implicit wherefrom we can deduce that it was rather some other section of *Diṭṭhivāya* which was first composed and not *Puvvagaya* comprising 14 *Puvvas*. It is true that there is a possibility to construe that the composition of the 14 *Puvvas* is not to be taken in quite a literal sense; but it, after all, refers to the composition of *Diṭṭhivāya* in its entirety, though 14 *Puvvas* are specifically mentioned[4] in virtue of their importance and the consequent unique position they hold, not only so far as the 12th *Aṅga* is concerned but all the 12 *Aṅgas* are concerned. But even this construction does not at all improve the situation.

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1. "परिकम्म १ सुत्त २ पुव्वाणुओग ३ पुव्वगय ४ चूलिया ५ एंव ।
पण **दिट्ठिवायभेया** चउदस पुव्वाइं पुव्वगयं ।"

2. Herein there is the same verse as noted on p. 7, fn. 1.

3. "स पंचविधः परिकर्म सूत्रं प्रथमानुयोगः पूर्वगतं चूलिके चेति ।"

Taking this reference together with those noted on p. 7, fn. 1-2, we see that instead of *Aṇuoga* (Sk. **Anuyoga**), we have its synonyms *Puvvāṇuoga* (Sk. *Pūrvānuyoga*) and *Prathamānuyoga* (Pr. *Paḍhamāṇuoga*).

4. This so to say furnishes us with an example of the figure of speech known as 'synocdoche'.

It appears that looking to the nature of the five sections, they must have been composed in the very order in which they are mentioned in *Nandī*, and that the other order only reflects the attitude that can be taken regarding the study and teaching of *Aṇuoga*, the 4th section of *Diṭṭhivāya*. To put it explicitly, on seeing that *upakrama*, *nikṣepa*, *anugama* and *naya* form the four entrances to *anuyoga* or exposition, one may be inclined to believe that the *Aṇuoga* in question, too, is associated with these four entrances. If this is correct, it may be added that it is an open secret that one has to go through the first two entrances before studying a scripture (strictly speaking its portion), and the last two entrances are resorted to, after one has been initiated into the portion concerned. Some may therefore look upon the first two entrances as the main ones; for, it is after mastering them that the study of the portion concerned is commenced, whereas others may attach more importance to the last two as they help in cultivating and culminating the real study. It is this difference of opinion which may lead to the change in the assignment of the orders of *Puvvagaya* and *Aṇuoga*. For, those who hold the first view may assign to *Aṇuoga*, a place prior to that meant for *Puvvagaya*, whereas those who hold the second view my place *Puvvagaya* ahead of *Aṇuoga*. This means that some may believe that the right place for *Aṇuoga*, is just where it is first made use of, whereas some may believe that the initial stage is not so important as the culminating one, and that the latter follows the initiation of the work in question, and hence it cannot be assigned a place prior to that work but only one following it.

This is what can be roughly said by taking into account the subject-matter of *Aṇuogaddāra* and the etymology[1] of the word '*anuyoga*'. But it may be argued that this is not the correct view; for, the nature of *Aṇuoga* as expounded in the sacred works of the *Jainas* hardly warrants or justifies this state of affairs[2]. On

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1. In the *Cuṇṇi* (p. 58) on *Nandī* (s. 57) we have :-
"अणुयोगो त्ति अनुयोग इत्येतत्, अनुरूपो योग अनुयोग इत्येवं सर्व एव सूत्रार्थो वाच्यः, इह जन्मभेदपर्यायशिक्षादियोगः विवक्षितोऽनुयोगो वाच्यः, स च द्विविधो मूलपढमाणुयोगो गंडिकाविशिष्टश्च ।"
Malaygiri Sūri observes while commenting upon this sūtra:-
"अथ कोऽयमनुयोगः ? अनुरूपोऽनुकूलो वा योगोऽनुयोगः सूत्रस्य स्वेनाभिधेयेन सार्धमनुरूपः सम्बन्धः"
Hemacandra Sūri has said the same thing almost *ad. verbatim* in his com. (p. 105) on *Abhidhānacintāmaṇi* (III 160).
2. See the ending portion of the *Cuṇṇi* quoted here in fn. 1. The lines that follow it may be also noted :

the contrary, the two main divisions of *Aṇuoga* viz. *Mūlapaḍhamāṇuoga* and *Gaṇḍiyāṇuoga*[1] and their contents lead us to assume that this *Aṇuoga* deals more or less with the biographies of the *Tīrthaṅkaras*, the *Kulakaras*[2] (patriarchs[3]), the *Gaṇadharas* and several other persons who attained liberation or were born in the

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"तत्थ मूलपढमाणुयोगे त्ति, इह मूलभावस्तु तीर्थकरः, तस्स प्रथमं पूर्वभवादि अथवा मूलस्स पढमा भवाणुयोगो एत्थ तित्थगरस्स. अतीतभवभावा वट्टमाणवयजम्मादिया भावा कहेज्जंति अहवा जे मूलस्स भागा ते मूलपढमाणुयोगो, एत्थ तित्थकरस्स जे भावा प्रसूतास्ते परियायपुरिसत्ताइ भाणियव्वा; गंडियाणुयोगो त्ति इक्खुमादिपर्वकंडिकावत् एकाधिकारत्तणतो गंडियाणुयोगो भण्णति, ते च कुलकरादियातो **विमलवाहणादि** कुलकराणं पुव्वभव्वजम्मणा-मप्पमाण. गाहा, एवमादि जं किंचि कुलकरस्य वत्तव्वं तं सव्वं कुलकरगंडियाए भणितं, एवं तित्थगरादिगंडियासु वि"

From this it can be seen that the *Cūrnikāra* interprets *Mūlapaḍhamāṇuoga* in three ways while commenting upon the following portion of *Nandī* (s. 57):-

"मूलपढमाणुओगेणं अरहंताणं भगवंताणं पुव्वभवा देवगमणाइं आउं चवणाइं जम्मणाणि अभिसेआ रायवरसिरिओ पव्वज्जाओ तवा य उग्गा केवलनाणुप्पयाओ तित्थपवत्तणाणि असीसा गणा गणहरा अज्जपवत्तिणीओ संघस्स चउव्विहस्स जं च परिमाणं जिणमणपज्जवओहिनाणी सम्मत्तसुअनाणिणो अ वाई अणुत्तरगई अ उत्तरवेउव्विणो अ मुणिणो जत्तिआ सिद्धा सिद्धीपहो जह देसिओ जच्चिरं च कालं पाओवगया जे जहिं जत्तिआइं भत्ताइ छेइत्ता अंतगडे मुणिवरुत्तमे तमरओघविप्पमुक्के मुक्खसुहमणुत्तरं च पत्ते एवमन्ने अ एवमाइभावा मूलपढमाणुओगे कहिआ, सेत्तं मूलपढमाणुओगे ।"

1. This consists of several kinds of *gaṇḍiyās*. One of them is *Cittantaragaṇḍiyā* and is described in the *Cuṇṇi* (pp. 58-61) on *Nandī* (s. 57) as under :-

"चित्तंतरगंडिय' त्ति, चित्ता इति अनेकार्थाः अंतरे इति **उसभअजियंतरे** वा दिट्ठा, गंडिका इति खंडं अतो चित्तंतरे गंडिका दिट्ठा, तो तेसिं परूवणा पुव्वायरिएहिं इमा निद्दिट्ठा ।—

आदिच्चजसादीणं **उसभस्स** पओप्पए णरवतीणं । **सगरसुयाण** सुबुद्धी इणमो संखं परिकथेइ ॥१॥
चोद्दस लक्खा सिद्धा णिवईणेक्को य होति सव्वट्ठे । एवेक्केक्के ठाणे पुरिसगुणा होंतऽसंखेज्जा ॥२॥
पुणरवि चोद्दस लक्खा सिद्धा णिवदीण दोण्णि सव्वट्ठे । जुगठाणे वि असंखा पुरिसजुगा होंति णायव्वा ॥३॥
जाव य लक्खा चोद्दस सिद्धा पण्णास होंति सव्वट्ठे । पण्णासट्ठाणे वि य पुरिसजुगा होंतिऽसंखेज्जा ॥४॥
एगुत्तरा दुलक्खा सव्वट्ठाणे य जाव पण्णासा । एक्केक्कुत्तरठाणे पुरिसजुगा होंतिऽसंखेज्जा ॥५॥
विपरीयं सव्वट्ठे चोद्दस लक्खा य निव्वुओ एगो । सच्चेव य परिवाडी पण्णासा जाव सिद्धिए ॥६॥
तेण परं लक्खादि दो दो ठाणा य समग वच्चंति । सिवगतिसव्वट्ठेहिं इणमो तासिं विधी होई ॥७॥
दो लक्खा सिद्धीए दो लक्खा णरवदीण सव्वट्ठे । एवं तिलक्खचउ पंच जाव लक्खा असंखेज्जा ॥८॥
सिवगतिसव्वट्ठेहिं चित्तंतरगंडिता ततो चउरो । एगा एगुत्तरिया एगादि बितिउत्तरा तइया ॥९॥
ततिएगादि तिओत्तर निगमादि ओत्तरा चउत्थे य । पढमाए सिद्धेक्को दोण्णि य सव्वट्ठसिद्धंमि ॥१०॥
तत्तो तिण्णि णरिंदा सिद्धा चत्तारि होंति सव्वट्ठे । इय जाव असंखेज्जा सिवगतिसव्वट्ठ सिद्धेहिं ॥११॥
ताए बिउत्तराए सिद्धेक्को तिण्णि होंति सव्वट्ठे । एवं पंच य सत्तय जाव असंखेज्ज दो तिन्नि ॥ १२॥
एग चउ सत्त दसगं जाव असंखेज्ज होंति दोतिण्णि । सिवगतिसव्वट्ठेहिं तिउत्तरा एत्थ णेयव्वा ॥१३॥
ताहे तियगादिबिउत्तराए अऊणतीसं तु तियग ठावेउं । पढमे उ णत्थि खेवो सेसेसु इमे भवे खेवा ॥१४॥

In all, there are 32 verses; but I have here given only 14.

2. For the lives of 7 *Kulakaras* as the reader should refer to *Samavāya* (s. 157), *Paumacariya* (III, 50-58) and *Triṣaṣṭi* (I, 2, 137-206).

3. This is, of course, a rough rendering.

Anuttara *vimānas* during the period that began with the life of Lord Ṛṣabha and ended with the birth of Jitaśatru, father of Lord Ajita. In short, *Aṇuoga* is *dharmakathānuoga* which consists of *kathās* having mostly for their central figures, persons who attained liberation or who were about to attain liberation in the next birth or so. Relying on this view, one may try to explain as under, the difference in the orders of the 3rd and 4th sections of *Diṭṭhivāya* :-

A student of Jainism knows it full well that there are four *anuyogas*[1] viz. (1) *dharmakathānuyoga*, (2) *gaṇitānuyoga*, (3) *dravyānuyoga* and (4) *caraṇakaraṇānuyoga* permeating[2] the entire sphere of the *Jaina* scriptures. Furthermore, he must be aware of the fact that it is possible to say that *kathānuyoga* is more beneficial and more appealing than *dravyānuyoga* so far as laymen are concerned. So it is not unnatural if one assigns to *Aṇuoga*, a place prior to *Puvvagaya*, on the ground that *Aṇuoga* is mostly, if not entirely, associated with *dharmakathānuyoga* (probably of a higher type), and *Puvvagaya*, with

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1. Cf. the following lines occurring in Śīlāṅka Sūri's com. (p. 1[b]) on Āyāra :-
"अतः प्रारभ्यतेऽर्हद्वचनानुयोगः, स च चतुधा तद् यथा—धर्मकथानुयोगो गणितानुयोगो द्रव्यानुयोगश्चरण-करणानुयोगश्चेति, तत्र धर्मकथानुयोग **उत्तराध्ययना**दिकः, गणितानुयोगः **सूर्यप्रज्ञप्त्या**दिकः, द्रव्यानुयोगः पूर्व्वाणि **सम्मत्यादिकश्च**, चरणकरणानुयोगश्च **आचारादिकः**, स च प्रधानतमः, शेषाणां तदर्थत्वात्"
For further references and some details about 4 *anuyogas*, see Maladhārin Hemancandra Sūri's com. (pp. 931-932) on *Viśeṣāvassayabhāsa* (v. 2295), Śānticandra Upādhyāya's *Prameyaratnamañjūṣā*, a com. (pp. 2[a]-2[b]) on *Jambūddīvapaṇṇatti*, etc.

2. *Āvassayanijjutti* (v. 227), *Āvassaya***bhāsa** (v. 774) and *Viśeṣāvassayabhāsa* (v. 2288) bear testimony. All these three verses are identical, and the first of them is reproduced in the latter two works *ad verbatim* as under :-
"देविंदवंदिएहिं महाणुभावेहिं **रक्खियज्जेहिं** । जुगमासज्ज विभत्तो । अणुओगो तो कओ चउहा ॥ २२७॥"
The following verses of the *Āvassayanijjutti* may be also consulted :-
"जावंति **अज्जवइरा** अपुहुत्तं कालियाणुओगस्स । तेणारेण पुहुत्तं कालियसुयं **दिट्ठिवाए** य ॥२२५॥
अपुहुत्ते अणुओगो चत्तारि दुवार भासइ एगो । पुहुत्ताणुओगकरणे ते अत्थ तओ वि वोच्छिन्ना ॥ २२६॥"
These very verses occur in *Āvassayabhāsa* as v. 763 and 773 and in *Viśeṣāvassayabhāsa* as v. 2284 and 2286. It may be noted that it is only *kāliya suya* which is mentioned here. This has been done with a view to show that it is *mukya* (principal), and that *ukkāliya suya* is *gauṇa* (Subordinate). So says Hemacandra Sūri in his com. (p. 928) on *Viśeṣāvassayabhāsa* (v. 2289).

3. Cf. the following verse of the *Āvassayamūlabhāsa* :-
"कालियसुयं च **इसिभासियाइं** तइआ य **सूरपन्नत्ती** ।
सव्वो य **दिट्ठिवाओ** चउत्थओ होइ अणुओगो ॥१२४॥"
This very verse occurs in *Viśeṣāvassayabhāsa* as v. 2294

dravyānuyoga,[3] which is, in a way, subordinate to *kathānuyoga*. Similarly one who may be attaching the greatest importance to *dravyānuyoga* in preference to any of the rest of the *anuyogas*, may very well turn the tables against *Aṇuoga* and assign to it a place next to *Puvvagaya,* and not ahead of it.

These are the only solutions I can think of, at present. Consequently I shall not now any more dwell upon this problem.

This finishes a rough survey of the genesis of the *dvādaśāṅgī*; but that does not mean the termination of the topic of this chapter. For, there are a good many Jaina scriptures besides the *dvādaśāṅgī*, though they are practically evolved[1] out of this *dvādaśāṅgī*, and that they are not the immediate compositions just coeval with the establishment of the *tīrtha* by the *Tīrthaṅkara* in question. This means that I should, first of all, define the phrase "Jaina scriptures" and then indicate the scriptures which are not included in the *dvādaśāṅgī*.

To begin with, I may note the various meanings of the word 'scripture' as given in *The Concise Oxford Dictionary of Current English* (p. 1072 of the new edition revised by W. H. Fowler). They are : "The Bible with or without the Apocrypha[2] (usually without article; also Holy scripture or the Ss.; a doctrine not found in S. or the Ss.); a or the quotation from the Bible; (attrib.) taken from or relating to the Bible (a s. text, lesson; cf. scriptural); sacred book of non-Christian community; (archaic) inscription."

From this it follows that leaving aside the archaic meaning of the word 'scripture' viz. 'inscription', it signifies a sacred book of any community, Christian or non-Christian. So one may naturally take the phrase 'Jaina scriptures' to mean sacred books of the *Jainas*. This view is correct, but I may add that the phrase

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1. So far as this *dvādaśāṅgī* is concerned, its 12 *Aṅgas* are evolved out of *Diṭṭhivāya* also known as *Bhūyāvāya*. So says the following verse of *Viśeśāvassayabhāsa* :-

"जइ वि भूयावाए सव्वस्स वओमस्स ओयारो । निज्जूहण तहावि दु दुम्मेहे पप्प इत्थी य ॥ ५५१॥

2. The meanings of Apocrypha are given in this Dictionary on p. 50. They are : "Books of old Testament included in Septuagint and Vulgate, but not originally written in Hebrew, nor counted genuine by Jews, and excluded from Canon at Reformation. In order that we can follow this, we may note the meanings of Septuagint and Vulgate. They are respectively as under :-

"Greek version of O. T. including the apocrypha said to have been made about 270 B. C. by seventy translators."

"Latin version of the Bible prepared by Jerome te in the 4th c."

can be interpreted in another way, too. In order that this may be easily realized, I shall give here two definitions, of *sammasuya* (Sk. *samyak-śruta*), and two of *micchāsuya* (Sk. *mithyā-śruta*), as well. According to the 1st definition the *dvādaśāṅgī* and other scriptures based upon it the works which are composed by the *Jaina* saints of a very high calibre are classed as *sammasuya* whereas the works composed by the non-*Jainas* who are wanting in right knowledge are classed as *micchāsuya*.[1] According to the 2nd definition, all the works included in these two classes are *sammasuya* so far as a *samyagdṛṣti* (one having a right sort of faith) is concerned, whereas they are *micchāsuya* so far as a *mithyādṛṣti* (one having wrong faith) is concerned.[2] Consequently, according to this second definition, any and every sacred work, *Jaina* or non-*Jaina* is a *Jaina* scripture to a *samyagdṛṣti*.[3] But I here do not use the phrase 'Jaina scriptures' in this wide sense but in the previous sense–the restricted sense. That is to say, I interpret 'Jaina scriptures' as authoritative works[4] composed by eminent *Jaina* saints such as the *Gaṇadharas*, *Śrutakevalins*, *Daśapūrvadharas*, *Pratyekabuddhas* and the like. To be explicit, I should now enumerate these works.

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1. "जं इमं अण्णाणिएहिं मिच्छादिट्ठिएहिं सच्छंदबुद्धिमइविगप्पिअं तं जहा–**भारहं रामायणं भीमासुरुक्खं कोडिल्लयं** सगडभद्दिआओ **खोड (? घोडग) मुहं कप्पासिअं नागसुहुमं कणगसत्तरी** वइसेसियं **बुद्धवयणं** तेरासिअं काविलिअं **लोगाययं सट्ठितंतं माढरं पुराणं** वागरणं **भागवं पायंजली** पुस्सदेवयं लेहं गणिअंसउणरुअं नाडयाइं, अहवा बावत्तरि कलाओ चत्तारि अ वेआ सगोवंगा, एआइं मिच्छदिट्ठिस्स मिच्छत्तपरिग्गहिआइं मिच्छासुअं, एयाइं चेव सम्मदिट्ठिस्स सम्मत्तपरिग्गहिआइं सम्मसुअं, अहवा मिच्छदिट्ठिस्स वि एयाइं चेव सम्मसुअं, कम्हा ? सम्मत्तहेउत्तणओ, जम्हा ते मिच्छदिट्ठिआ तेहिं चेव समएहिं चोइआ समाणा केइ सपक्खदिट्ठीओ चयंति, से तं मिच्छासुअं।"

— *Nandī* (S. 42.)

2. "जं इमं अरहंतेहिं.. पणीअं दुवालसंगं गणिपिडगं .. चोद्दसपुव्विस्स सम्मसुअं अभिण्णदसपुव्विस्स सम्मसुअं, तेण परं भिण्णेसु भयणा, से तं सम्मसुअं" –*Nandī* (s. 41.) See also fn 1.
3. This is true in the case of some of the *mithyādṛṣṭis* too, in case works like the *Vedas* lead them to the right path and thus enable them to leave the non–*Jaina* fold and to become followers of Jainism. See the concluding lines of fn. 1.
4. In this connection, I may quote the following verse :-

   "अर्हत्प्रोक्तं गणधरदृब्धं प्रत्येकबुद्धदृब्धं च। स्थविरग्रथितं च तथा प्रमाणभूतं त्रिधा सूत्रम् ॥"

   This is quoted by Droṇa Sūri, in his com. (p. 3[a]) on *Ohanijjutti* in support of his statement as under :-

   "अर्थतस्तीर्थकरप्रणीतं सूत्रतो गणधरनिबद्धं चतुर्दशपूर्वधरोपनिबद्धं दशपूर्वधरोपनिबद्धं प्रत्येकबुद्धोपनिबद्धं च।"

   This idea can be seen in the following verse of Vaṭṭakerasvāmin's *Mūlāyāra* (V), too :-

   "सुत्तं गणधरकथिदं तहेव पत्तेयबुद्धिकथिदं च। सुदकेवलिणा कथिदं अभिण्णदसपुव्वकथिदं च ॥८०॥
5. He died in *Vīra Saṁvat* 170. So says Hemacandra Sūri in his *Pariśiṣṭaparvan* (IX, 112).

Bhadrabāhusvāmin[5] is the last i.e. the 5th *Śrutakevalin*, in case we use this word *Śrutakevalin* in the strictest sense;[1] if not, he is last but one, and Sthūlabhadra[2] is the last. All the 11 *Gaṇadharas* of Lord Mahāvīra were *Śrutakevalins*, and there were other saints of His, 289, in number, who, too, were *Śrutakevalins*. They were followed by Jambūsvāmin[3] and 4 *Śrutakevalins* viz. (1) Prabhavasvāmins, (2) Śayyambhava Sūri, (3) Yaśobhadra Sūri and (4) Sambhūtivijaya. Out of all these *Śrutakevalins*, we have already dealt with *Gaṇadharas* and 12 *Aṅgas* composed by each of them. It is said that *Āvassaya* is composed by Indrabhūti, the very 1st *Gaṇadhara*; but since the opinions differ in this connection and since the question of its genesis requires a lot of space, I reserve it for subsequent treatment. As regards 289 *Śrutakevalins*, we do not know, if any one of them had composed any work. The same is the case with Jambūsvāmin, and Prabhavasvāmin. Śayyambhava Sūri, a junior contemporary of Prabhavasvāmin and a predecessor of Bhadrabāhusvāmin has at least one work viz. *Dasaveyāliya* attributed to him. This and the two *Cūliyās*[4] associated with it, I shall deal with, in due course. As regards Yaśobhadra Sūri and Sambhūtivijaya, we are again in the dark. Then comes the case of Bhadrabāhusvāmin. He is an author of ten *Nijjuttis*.[5] Over and above that, he is looked upon as the author of *Pajjosaṇākappa*, the

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1. The strictest sense means to use the word '*Śrutakevalin*' for one who is conversant with all the 14 *Puvvas*, both in words and meanings.
2. He completely knew the meaning of the 1st 10 *puvvas* only, though he had studied all the 14 *Puvvas* in words.
3. He is the last of the persons to have attained omniscience in this *avasarpiṇī*. No dout, he too, is a *Śrutakevalin*. But as *Gaṇadharas* are usually styled as *Gaṇadharas* and not *Śrutakevalins*, as the former designation is superior to the latter, similarly it is more consistent to say that Jambūsvāmin is *kevalin* than to address him by an inferior designation of *Śrutakevalin*. In short, the work *Śrutakevalin* is generally used for such persons who do not attain omniscience during their life but at the same time master the complete *śrutajñāna*. This will explain why I have separately mentioned Jambūsvāmin.
4. There are two *Cūliyās* in the case of *Āyāra*, too, as we shall see hereafter.
5. This is what Bhadrabāhusvāmin has himself said in the following verse of his *Āvassayanijjutti* :-
"**आवस्सयस्स दसकालियस्स** तह उत्तरज्झमायारे । **सूयगडे** निज्जुत्तिं **वोच्छामि** तहा **दसाणं** च ॥ ८२ ॥
कप्पस्से य निज्जुत्तिं **ववहारस्सेव** परमनिउणस्स । **सूरियपण्णत्तीए** वोच्छं **इसिभासियाणं** च ॥ ८३॥
6. In all, there are, roughly speaking, six *Chedasūtras* viz., (1) *Nisīha*, (2) *Mahānisīha*, (3), *Vavahāra*, (4) *Dasāsuyakkhandha*, (5) *Kappa* and (6) *Pañcakappa* or its substitute *Jīyakappa*.

8th chapter of *Dasāsuyakkhandha* and other *Chedasūtra*[6] viz. *Vavahāra* and *Kappa*[1], and that he is said to be an author of *Piṇḍanijjutti* and *Ohanijjutti* as well.

The ten *Nijjuttis* here referred to, are versified commentaries in Prākrta on the following 10 works :-

(1) *Āvassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Āyāra*, (5) *Sūyagaḍa*, (6) *Dasāsuyakkhandha*, (7) *Kappa*, (8) *Vavahāra*, (9) *Sūriyapaṇṇatti* and (10) *Isibhāsiya*.

Out of these ten works, we had an occasion to mention (1), (2), (4) and (5) up till now. As regards (3), it appears that it is not a work of one single author, though Prof. Banarasidas in his *Ardhamāgadhī* Reader (P. 45) attributes its authorship to *Bhadrabāhusvāmin*. Works (6), (7) and (8) come under the class of works known as *Chedasūtras*, and they are said to be the compositions of Bhadrabāhusvāmin. Works (9) and (10) are rather anonymous, and out of them, the last is said to be a work consisting of 45 *ajjhayaṇas* narrated by 45 *Pratyekabuddhas*, one by each of them.[2]

Before proceeding further, I may mention that all these 10 works which are commented upon by *Bhadrabāhusvāmin*, a *Śrutakevalin*, deserve to be included in the list of *Jaina* scriptures (and I accordingly do so), though a work like *Sūriyapaṇṇatti* is anonymous. For, its author, whoever he was, must have been an outstanding personality, and this work of his must have been of a very high order as not only to attract the attention of a *Śrutakevalin* but to lead him to comment upon it.

To this list of the *Jaina* scriptures so far enumerated, may be added works composed by Sthūlabhadra. But we do not know whether he at all

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1. Cf. The following verse of *Pañcakappabhāsa* composed by Saṅghadāsa *Kṣamāśramaṇa* :-
"वंदामि **भद्दबाहुं** पाईणं चरिमसयलसुयणाणिं । सुत्तत्थकारगमिसिं **दसाण कप्पे य ववहारे** ॥"
For this verse see Pt. II pp. 259 and 67 of *Descriptive Catalogue of Jaina* Manuscripts (vol. XVII) of Des. Cat. of the Govt. Collections of Mss. deposited at Bhandarkar O. Research Institute), and Peterson, Report IV, p-100.

2. Cf. the following lines occurring in Yaśodeva Sūri's com. (p. 67[a]) on *Pakkhiyasutta* :-
"**इसिभासियाइं** ति इह ऋषयः प्रत्येकबुद्धसाधवस्ते चात्र **नेमिनाथ**तीर्थवर्तिनो **नारदादयो** विंशतिः, **पार्श्वनाथतीर्थवर्तिनः** पञ्चदश, **वर्द्धमानस्वामि**तीर्थवर्तिनो दश ग्राह्याः, तैर्भाषितानि पञ्चचत्वारिंशत्सङ्ख्यान्यध्ययनानि श्रवणाद्यधिकार (भ)वत्ति **ऋषिभाषितानि** ।"

composed any work. This finishes the enumeration of the works of one and all the *Śrutakevalins*. Now we may turn to the works of *Daśapūrvadharas*.[1] Vajrasvāmin is said to be the last in the lot.[2] We do not know if he or any other *Daśapūrvadharas* except Śyāma Sūri who preceded him, ever composed any work. *Paṇṇavaṇā* is said to be the work of this very Śyāma Sūri.

It may be added in this connection that some of the *Sangrahaṇīs* on *Upāṅgas* are compositions of some of the *Daśapūrvadharas*; for, this is what we learn from Droṇa Sūri's com. (p. 3ª)[3] on *Ohanijjutti*.

This means that it now remains to examine the question of the works of the *Pratyekabuddhas*. Some of the *ajjhayaṇas* of *Uttarajjhayaṇa* are said to be the works of some of the *Pratyekabuddhas*. Moreover, some of the works known as *Prakīrṇakas* are attributed to them about which we shall refer to, hereafter.

This rough discussion about the works that can be termed as *Jaina* scriptures, gives us an idea as to the number of works of which the genesis remains to be attempted. They are :-

(1) *Āvassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Dasāsuyakkhandha*, (5) *Kappa*, (6) *Vavahāra*, (7) *Sūriyapaṇṇatti*, (8) *Piṇḍanijjutti*, (9) *Ohanijjutti*, (10) *Cūliyās* and (11) *Paṇṇavaṇā*.

It may be noted that out of these 11 works, the first three along with the 8th and the 9th form a group known as *Mūlasūtra*. The 4th, 5th and the 6th are classed under the name of *Chedasūtra*, while the 7th and 11th, under the name of the *Upāṅga*. This will show that over and above the *Jaina* scriptures noted up till now, there are some more *Jaina* sacred works; for, the number of the *chedasūtras* as already stated in 5 or 6, and that of the *Upāṅgas* 12. No doubt, almost all of these works are anonymous, and it is very difficult to

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1. This is due to the fact that in this *avasarpiṇī*, there has not flourished any such saint who knew 13, 12 or 11 *Puvvas*. The following lines from Droṇa Sūri's com. (P. 3ª) on *Ohanijjutti* may be quoted in this connection :-
   "अस्यामवसर्पिण्यां चतुर्दशपूर्व्यनन्तरं दशपूर्वधरा एव सञ्जाता न त्रयोदशपूर्वधरा द्वादशपूर्वधरा एकादश पूर्वधरा वा"
2. In *Subodhikā* (p. 169ᵇ) it is said :-
   "महागिरिः १ सुहस्ती च २ सूरिः श्रीगुणसुन्दरः । श्यामार्यः ४ स्कन्दिलाचार्यो ५ रेवतीमित्रसूरिराट् ६॥ श्रीधर्मो ७ भद्रगुप्तश्च ८. श्रीगुप्तो ९. वज्रसूरिराट् । युगप्रधानप्रवरा दशैते दशपूर्विणः ॥"
3. The pertinent line is as under :-
   "दशपूर्वधरा अपि शासनस्योपकारका उपाङ्गादीनां सङ्ग्रहण्युपरचनेन हेतुना "

ascertain their dates of composition. Even then an attempt must be made to examine their genesis, too; for, they are also after all, *Jaina* scriptures, though perhaps not in the strictest sense. But as this chapter has already out-swollen in size, I have to reserve this topic for subsequent treatment. I may therefore conclude this chapter by mentioning only two facts as under :-

(1) There are works known as *Prakīrṇakas*. They were composed by the 14,000 disciples[1] of Lord Mahāvira–the disciples who were endowed with four types of *mati-jñāna*. These disciples, as some say, are not necessarily the *Pratyekabuddhas*[2]; but whatever it may be, we have no means to know exactly which works were composed by them. The works styled as *Prakīrṇakas* and enumerated under the two groups known as *Kāliya-suya*[3] and *ukkāliya-suya*[4] are perhaps some of the works composed by these *Pratyekabuddhas*. Whether it is so or not, their genesis will be taken up hereafter.

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1. There is a difference of opinion as to whether these are the direct pupils of Lord Mahāvīra or the indirect ones, and as such they are not necessarily contemporaneous with Lord Mahāvīra. In this connection I may reproduce the following lines from Malayagiri Sūri's com. (p. 208[b]) on *Nandī* :-

   "एके सूरय: प्रज्ञापयन्ति–इदं किल चतुरशीतिसहस्रादिकं **ऋषभादी**नां तीर्थकृतां श्रमणपरिमाणं प्रधानसूत्र विरचनसमर्थान् श्रमणानधिकृत्य वेदितव्यं, इतरथा पुन: सामान्यश्रमणा: प्रभूततरा अपि तस्मिन् २ **ऋषभादिकाले** आसीरन्, अपरे पुनरेवं प्रज्ञापयन्ति **ऋषभादि**तीर्थकृतां जीवतामिदं चतुरशीतिहस्रादिकं श्रमणपरिमाणं प्रवाहत: पुनरेकैकस्मिन् तीर्थे भूयांस: श्रमणा वेदितव्या:, तत्र ये प्रधानसूत्रविरचनशक्तिसमन्विता: सुप्रसिद्धतद्ग्रन्था अतत्कालिका अपि तीर्थे वर्तमानास्तत्राधिकृता द्रष्टव्या:, एतदेव मतान्तरमुपदर्शयन्नाह 'अथवे' त्यादि, अथवेति प्रकारान्तरोपदर्शने, यस्य **ऋषभादे**स्तीर्थकृतो यावन्त: शिष्यास्तीर्थे औत्पत्तिक्या वैनयिक्या कर्म्मजया पारिणामिक्या चतुर्विधया बुद्ध्या उपेता:–समन्विता आसीरन् तस्य **ऋषभादे**स्तावन्ति प्रकीर्ण्णकसहस्राण्यभवन्, प्रत्येकबुद्धा अपि तावन्त एव अत्रैके व्याचक्षते इह एकैकस्य तीर्थकृतस्तीर्थेऽपरिमाणानि प्रकीर्ण्णकानि भवन्ति, प्रकीर्ण्णककारिणाम् परिमाणत्वात् केवलमिह प्रत्येकबुद्धरचितान्येव प्रकीर्ण्णकानि द्रष्टव्यानि प्रकीर्ण्णक परिमाणेन प्रत्येकबुद्धपरिमाणप्रतिपादनात्, स्यादेतत्–प्रत्येकबुद्धानां शिष्यभावो विरुध्यते, तदेतदसमीचीनं, यत: प्रव्राजकाचार्यमेवाधिकृत्य शिष्यभावो निषिध्यते, न तु तीर्थकरोपदिष्टशासनप्रतिपन्नत्वेनापि, ततो न कश्चिद् दोष:, तथा च तेषां ग्रन्थ:–इह तित्थे अपरिमाणा पइन्नगा, पइन्नगसामिअपरिमाणत्तणओ, किंतु इह सुत्ते पत्तेयबुद्धपणीयं पइन्नगं भाणियव्वं, कम्हा ? जम्हा, पइण्णगपरिमाणेण चेव पत्तेयबुद्धपरिमाणं कीरइ, (इति) भणियं 'पत्तेयबुद्धा वि तत्तिया चेव' त्ति, चोयग आह –'नणु पत्तेयबुद्धा सिस्सभावो य विरुज्झए' आयरिओ आह –'तित्थयरपणीयसासणपडिवन्नतणओ तस्सीसा हवंती'ति, अन्ये पुनरेवमाहु: 'सामान्येन प्रकीर्ण्णकैस्तुल्यत्वात् प्रत्येकबुद्धानामत्राभिधानं, न तु नियोगत: प्रत्येकबुद्धरचितान्येव प्रकीर्ण्णकानीति'।

2. See the ending portion of fn. 1 of p. 16

3-4. See pp. 21-22

5. The pertinent lines are as under :-

   "छट्ठेणं भत्तेणं 'अपाणएणं साइणा नक्खत्तेणं जोगमुवागएणं पच्चूसकालसमयंसि संपलिअंकनिसण्णे पणपन्नं अज्झयणाइं कल्लाणफलविवागाइं पणपन्नं अज्झयणाइं पावफलविवागाइं छत्तीसं च अपुट्ठवागारणाइं वागरित्ता **पहाणं** नाम अज्झयणं विभावेमाणे २ कालगए"

(2) As stated in *Pajjosaṇākappa* (s. 147)[5] and in *Triṣaṣti* (X, 13, v. 223-224[1]), Lord Mahāvīra when he was about to attain *nirvāṇa*, recited 55 *adhyayanas* dealing with the fructification of *puṇya* (merit), 55 pertaining to the fructification of *pāpa* (demerit)[2], 36 though unasked, and one more named as *Pahāṇa*[3] (Sk. *Pradhāna*). We do not know whether he did or did not inform the audience as to whose compositions they were. Hence the problem before us, of deciding their authorship. Roughly speaking, we may attribute the authorship of all these 147 *adhyayanas* to Lord Mahāvīra; but even then the question as to whether any one of these *adhyayanas* is incorporated in the existing canon, remains practically unsolved.

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1. They are—
"कल्याणफलपाकानि पञ्चपञ्चाशतं तथा । तावन्त्यघविपाकानि जगावध्ययनानि तु ॥२२३॥
षट्त्रिंशतमप्रश्नव्याकरणान्यभिधाय च । प्रधानं नामाध्ययनं जगद्गुरुरभावयत् ॥२२४॥
2. One may be tempted to believe that some of the *ajjhayaṇas* of *Vivāgasuya*, the latter portion of *Ovavāiya* and the like may have something to do with some of these 110 *adhyanas*.
3. This is explained in *Subodhikā* (p. 125[b]) as below :-
"प्रधानं नाम एकं मरुदेव्यध्ययनं"

II

CLASSIFICATIONS OF THE ĀGAMAS

Jainism deals with five kinds of knowledge (*nāṇa*)[1]. One of them is known as *suya-nāṇa* (Sk. *śruta*[2]*-jñāna*). It can be roughly translated as scriptural knowledge. It is derived from the reading or preaching of scriptures or through an object known by sensitive knowledge (*ābhiṇibohia-nāṇa*[3]). It can be variously classified[4]. According to one of the classifications, it is two-fold : (i) *aṅgapaviṭṭha* (Sk. *aṅga-praviṣṭa*) and (ii) *anaṅga-paviṭṭha* (Sk. *anaṅga-praviṣṭa*)[5]. The former means 'contained in the *Aṅgas*', and the latter, 'not contained in the *Aṅgas*'. *Anaṅga-paviṭṭha* is designated as *aṅga-bāhira* (Sk. *aṅga-bāhya*), too[6]; for, it comprises works standing outside the *Aṅgas*–not belonging to the *Aṅgas*.

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1. Cf. the following sūtra of *Nandī* :
   "नाणं पंचविहं पन्नत्तं, तं जहा–आभिणिबोहिअनाणं सुअनाणं ओहिनाणं मणपज्जवनाणं केवलनाणं । " (सू. १)
   The following sūtra of the *Tattvārtha* (I) may be also referred to :
   "मतिश्रुतावधिमनःपर्यायकेवलानि ज्ञानम् ।" (सू. ९)
2. "श्रुतमाप्तवचनमागम उपदेश ऐतिह्यमाम्नायः प्रवचनं जिनवचनमित्यनर्थान्तरम्." This line occurring in the *Bhāṣya* (p. 88) on *Tattvārtha* (I. 20) gives the synonyms of *śruta*.
3. This is also known as *mai-nāṇa*.
4. (i) This is borne out by the following sūtra occurring in *Nandī* :
   "सुयनाणपरोक्खं चोद्दसविहं पन्नत्तं, तं जहा–अक्खरसुयं १ अणक्खरसुयं २ सण्णिसुअं ३ असण्णिसुअं ४ सम्मसुअं ५ मिच्छसुअं ६ साइअं ७ अणाइअं ८ सपज्जवसिअं ९ अपज्जवसिअं १० गमिअं ११ अगमिअं १२ अंगपविट्ठं १३ अणंगपविट्ठं १४ ।" (सू ३८)
   (ii) Devendra Sūri in his *Kammavivāga* (v. 6.) has mentioned these very 14 varieties, but in the following verse, he has referred to 20 varieties :
   "पज्जय १ अक्खर २ पय ३ सङ्घाया ४ पडिवत्ति ५ तह य अणुओगो ६ ।
   पाहुडपाहुड ७ पाहुड ८ वत्थू ९ पुव्वा १० ससमासा ॥७॥"
5. See the ending portion of the 1st part of the above fn.
6. Cf. "तं समासओ दुविहं पण्णत्तं, तं जहा–अंगपविट्ठं अंगबाहिरं च ।" -*Nandī* (S. 44)

The *aṅga-paviṭṭha suya-nāṇa* has 12 sub-divisions, each of which is known as an *Aṅga*.[1] Thus it is identical with the *dvādaśāṅgī* which consists of 12 *Aṅgas* viz. Āyāra etc., and which is so often referred to as *duvālasaṅga gaṇipiḍaga* (Sk. *dvādaśāṅga gaṇipiṭaka*) in the canonical works of the Jainas.[2] These 12 *Aṅgas* are looked upon as the 12 limbs (*aṅgas*) of a *śruta-puruṣa* or the *śruta* personified. They are : 2 Pādas(feet), 2 *jaṅghās*[3] (lower legs), 2 *ūrus*[4] (thighs), 2. *gātrārdhas* (back and belly), 2 *bāhus* (hands), 1 *grīvā* (neck) and 1 *śiras* (head).[5] *Āyāra* and the other 11 *Aṅgas* are respectively compared with these limbs so that *Āyāra* and *Sūyagaḍa* stand for the feet of the *śruta-puruṣa*, whereas *Diṭṭhivāya*, for the head. On the other hand, so far as *anaṅga-paviṭṭha suya-nāṇa* is concerned, it does not form a part and parcel of this *śruta-puruṣa*[6]; for, it comprises such scriptures as are not included in the *dvādaśāṅgī*. This furnishes us with only one of the definitions of the two kinds of *suya–nāṇa* above referred to; for, there are two more. According to one of them, what is composed by the *Gaṇadharas* is *aṅga-paviṭṭha* whereas what is composed by *Śrutasthaviras*[7] is *anaṅga-paviṭṭha*. According to the other definition, that *śruta* which exists in every *tīrtha*–in short which is *niyata*, is *aṅga-paviṭṭha*, and the rest of the *śruta* is *anaṅga-paviṭṭha*.[8] It may be noted that Ānandasāgara Sūri has recently propounded a view in *Siddhacakra*

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1. *Aṅga* is also known as *Gaṇipiḍaga*. This is what I surmise from the following line occurring in *Samavāya* (s. 57):

   "तिण्हं गणिपिडगाणं **आयारचूलियावज्जाण** सत्तावन्नं अज्झयणा पन्नत्ता, तं जहा- **आयारे सूयगडे ठाणे**"

2. For instance we come across "दुवालसंगे गणिपिडगे" twice in *Samavāya* (s. 148) and "दुवालसंगे गणिपिडगे" in sūtras 1 and 136 of this very work. See also p. 12, fn. 2.

3-4 In the *Standard Sanskrit English Dictionary* by L. R. Vaidya, the meanings of these words are respectively given as "leg from the ankle to the knee" and "the thigh." That a distinction is made between *jaṅghā* and *ūru* in *Jaina* works is borne out by *Samarāiccacariya* (vide the description of Aggisamma given in the lst bhava.)

5. Cf. the following verse occurring in the *Cuṇṇi* (p. 47) on *Nandī* :-

   "पादयुगं जंघोरू गातदुवर्गं च दो य बाहू ता । गीवा सिरं च पुरिसो बारसअंगो सुतपविट्ठो ॥"

6. See the opening lines of fn. 8. of p. 20.

7. A *Śruta-sthavira* means one conversant with *Ṭhāṇa* and *Samavāya*. Cf. "**ठाणंग-समवायधरे णं समणेणिग्गंथे** सुयथरे" Ṭhāṇa (III, 2; s. 159).

8. "इच्चेतस्स सुतपुरिसस्स जं सुतं अंगभागठितं तं अंगपविट्ठं भणइ, जं पुण एतस्सेव सुतपुरिसस्स वइरेगे ठितं अंगबाहिरं ति भण्णति, अहवा

   गणहरकयमंगगतं जं कतं थेरेहिं बाहिरं तं च । णियतं अंगपविट्ठं अणिययसुतं बाहिरं भणितं ॥" -*Cuṇṇi* (p. 47) on *Nandī*.

   The 550th verse of *Viśeṣāvassayabhāsa* may be also referred to. It runs as under :

   "गणहरथेरकयं वा आएसा मुक्कवागरणो वा । धुवचलविसेसओ वा अंगाणंगेसु नाणत्तं ॥५५०॥

(IV, 8, p. 175[1]) that even a *Gaṇadhara* can be an author of the anaṅga-paviṭṭha works, and thus *Āvassaya*, though coming under the class of *anaṅga-paviṭṭha*, is a work composed by a *Gaṇadhara*. If this view is accepted, it follows that though the author of *aṅga-paviṭṭha* is none else but a *Gaṇadhara*, the author of *anaṅgapaviṭṭha* is a *Gaṇadhara* and a non-*Gaṇadhara* as well. Furthermore, in *Siddhacakra* (IV, 8, p. 175) he has said that *anaṅga-paviṭṭha* may be also associated with a question from a *Gaṇadhara*. But this is an erroneous statement as can be seen from Malayagiri Sūri's com. (p. 48[b])[2] on *Āvassaya* where it is distinctly stated that *anaṅga-paviṭṭha* has nothing to do with a question or questions of a *Gaṇadhara*, though it may be however the outcome of a question or questions from some one else or that without any body asking a question to a *Tīrthaṅkara*, he himself may have expounded a subject, and later on, it may have been embodied in words by some devotee of his. As regards the genesis of *aṅga-paviṭṭha*, there are no such options; for, it after all originates from the *niṣadyās* and *tripadī*.[3]

This finishes a discussion about *aṅga-paviṭṭha* and *anaṅga-paviṭṭha*. So we shall now deal with the divisions of the latter. They are : (i) *āvassaya* and (ii) *āvassaya-vairitta*. Out of these, *āvassaya* has six sub-divisions viz, (i) *sāmāïya*, (ii) *caüvisatthava*, (iii) *vandaṇaya*, (iv) *paḍikkamaṇa*, (v) *kāüssagga* and (vi) *paccakkhāṇa*, whereas *āvassayavaïritta* has two viz. (i) *kāliya* and (ii) *ukkāliya*.[4] Before we mention the various works coming under the categories

1. For the pertinent portion see my Gujarātī work *Ārhata āgamonuṁ avalokana yane Tattvarasikacandrikā* (Pt. I, p. 63).

2. "वारत्रयं गणधरपृष्टेन सता भगवता तीर्थकरेण यत् प्रोच्यते 'उप्पनेइ वा, विगमेइ वा धुवेइ वा' इति पदत्रयं तदनुसृत्य यन्निष्पन्नं तदङ्गप्रविष्टं, यत् पुनर्गणधरप्रश्नव्यतिरेकेण शेषकृतप्रश्नपूर्वकं वा भगवतो मुत्कलं व्याकरणं तदधिकृत्य यन्निष्पन्नं **जम्बूप्रज्ञप्त्यादि**, यच्च वा गणधरवचांस्येवोपजीव्य दृब्ध**मावश्यकनिर्युक्त्यादि** पूर्वस्थविरैस्तदनङ्गप्रविष्टं यदि वा यत् सर्वतीर्थकरतीर्थेष्वनियतं तदनङ्गप्रविष्टं, सर्वपक्षेषु द्वादशाङ्गान्यङ्गप्रविष्टं, शेषमनङ्गप्रविष्टं"

3. Maladhārin Hemacandra, too, has practically said the same thing as can be seen from the following lines of his com. (p. 298) on *Viśeśāvassayabhāsa* :-

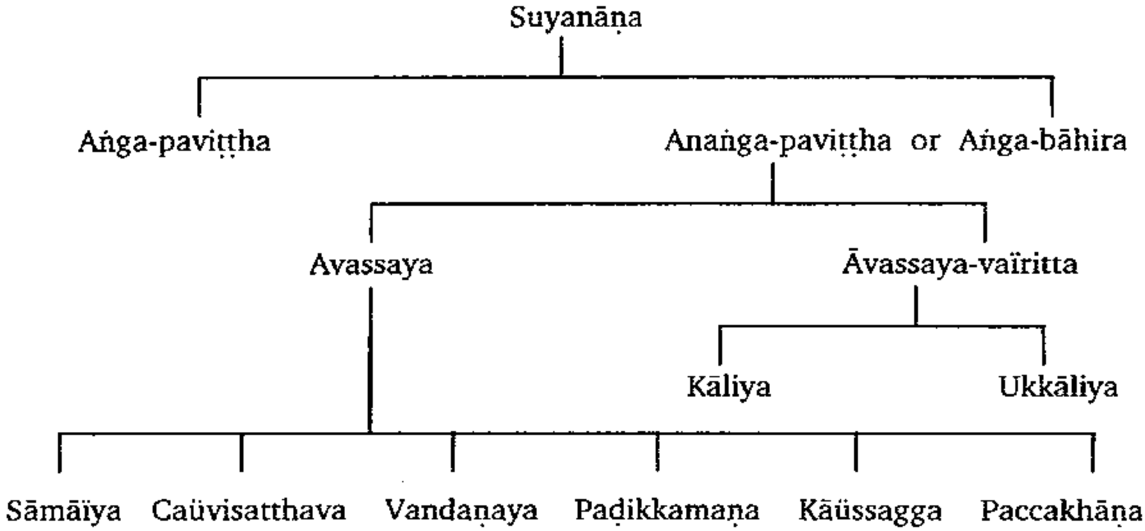
   "वारत्रयं गणधरपृष्टस्य तीर्थकरस्य सम्बन्धी य आदेशः- प्रतिवचनमुत्पादव्यय-ध्रौव्यवाचकं पदत्रयमित्यर्थः, तस्माद यद् निष्पन्नं तदङ्गप्रविष्टं द्वादशाङ्गमेव, मुक्तं-मुत्कलं-अप्रश्नपूर्वकं च यद् व्याकरणम्-अर्थप्रतिपादनं तस्माद निष्पन्नमङ्गबाह्यमभिधीयते, तच्च **आवश्यकादिकम्** ।"

   Here, instead of *tripadī* we have its synonym *padatraya*. Malayagiri Sūri, in his com. (p. 3[a]) on *Jivābhigama* has used the phrase *mātṛkāpadatraya* as can be seen from the following line :

   "भगवान् हि **वर्द्धमानस्वामी**..एतन्मातृकापदत्रयमुक्तवान् -उप्पन्नेइ वा विगमेइ वा धुवेइ वा"

4. "से किं तं अंगबाहिरं ? अंगबाहिरं दुविहं पण्णत्तं, तं जहा-आवस्सयं च आवस्सयवइरित्तं च । से किं तं आवस्सयं ? आवस्सयं छव्विहं पण्णत्तं, तं जहा-सामाइअं चउवीसत्थवो वंदणयं पडिक्कमणं काउस्सग्गो पच्चक्खाणं, सेत्तं आवस्सयं । से किं तं आवस्सयवइरित्तं ? आवस्सयवइरित्तं दुविहं पण्णत्तं, तं जहा-कालिअं च उक्कालिअं च ।"
   — *Nandī* (s. 44)

of *kāliya* and *ukkāliya*, we may present the results of this dichotomy in a tabular form as under :-



From this discussion, it will be seen that there are four principal divisions of the sacred canon of the *Jainas* viz. (1) *aṅga-paviṭṭha*, (2) *āvassaya*, (3) *kāliya* and (4) *ukkāliya*. Leaving aside the six sub-divisions of *āvassaya*, we may define *kāliya* and *ukkāliya* as under :-

That *śruta* which is studied–recited during the first and last *pauruṣīs*[1] of both day and night, is styled *kāliya-suya*, while that *śruta* which is studied–recited at all times except *kālavelā*, is designated as *ukkāliya-suya*[2].

As already noted in the concluding lines (p. 10) of fn. 4 (p. 10), *kāliya-suya* is principal whereas *ukkāliya-suya* is subordinate. But, in *Nandī* etc., the works of the former class are mentioned after the enumeration of those of the latter class.

Before proceeding further, we may take a note of the works coming under the classes of *kāliya-suya* and *ukkāliya-suya*. A list of these works is

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1. Malayagiri in his com. (p. 205ª) on *Nandī* says :
"सर्वस्यापि वस्तुनो यदा स्वप्रमाणच्छाया जायते तदा पौरुषी भवति"
Thus it means the period that elapses from sun-rise to the time when the shadow of an object is equal to its height. In short it practically comes to about 3 hours.
2. "तत्थं कालियं ज दिणरादीण पढमे (चरमे) पोरिसीसु पढिज्जइ। जं पुण कालवेलावज्जे पढिज्जइ तं उक्कालियं"
so says the *Cuṇṇi* (p. 47) on *Nandī*.
Akalaṅka in his *Tattvārtharājavārtika* (p. 54) observes :
"स्वाध्यायकाले नियतकालं कालिकं। अनियतकालमुत्कालिकं"

supplied by *Nandī*[1] and *Pakkhiyasutta*[2] as well; but they differ in some respects. In order that this may be realized, I give below the names of works forming a group known as *kāliya-suya* as given in *Nandī* (s. 44) :-

(1) *Uttarajjhayaṇa*[3], (2) *Dasā*[4], (3) Kappa, (4) Vavahāra, (5) Nisīha, (6) Mahānisīha, (7) Isisbhāsia,[5] (8) Jambuddīvapaṇṇatti, (9) Dīvasāgarapaṇṇatti, (10) Candapaṇṇatti, (11) Khuḍḍiyā-Vimāṇapavibhatti, (12) Mahalliā-Vimāṇapavibhatti, (13) Aṅgacūliyā, (14) Vaggacūliyā, (15) Vivāhacūliyā, (16) Aruṇovavāya, (17) Varuṇovavāya, (18) Garulovavāya, (19) Dharaṇovavāya, (20) Vesamaṇovavāya, (21) Velandharovavāya, (22) Devindovavāya, (23) Uṭṭhāṇasuya, (24) Samuṭṭhāṇasuya, (25) Nāgapariyāvaṇiā,[6] (26) Nirayāvaliyā,[7] (27) Kappiyā,[8] (28) Kappavaḍiṁsiyā,[9] (29) Pupphiyā,[10] (30) Pupphacūliyā[11] and (31) Vaṇhīdasā[12].

On comparing these names with those given in *Pakkhiyasutta* (p. 66[a] and p. 66[b]), we find :

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1. "उक्कालिअं अणेगविहं पण्णत्तं, तं जहा-**दसवेआलिअं कप्पिआकप्पिअं चुल्लकप्पसुअं महाकप्पसुअं उववाइअं रायपसेणिअं जीवाभिगमो पण्णवणा महापण्णवणा पमायप्पमायं नंदी अणुओगदाराइं देविंदत्थओ तंदुलवेआ-लिअं चंदाविज्झयं सूरपण्णत्ती पोरिसिमंडलं मंडलपवेसो विज्जाचरणविणिच्छओ गणिविज्जा झाणविभत्ती मरणविभत्ती आयविसोही वीयरागसुअं संलेहणासुयं विहारकप्पो चरणविही आउरपच्चक्खाणं महापच्चक्खाणं** एवमाइ, से तं उक्कालिअं।

   से किं तं कालिअं? कालिअं अणेगविहं पण्णत्तं, तं जहा-**उत्तरज्झयणाइं** दसाओ **कप्पो ववहारो निसीहं महानिसीहं इसिभासिआइं जंबूदीवपन्नत्ती दीवसागरपन्नती चंदपन्नत्ती खुड्डिआविमाणपविभत्ती महल्लिआविमाणपविभत्ती अंगचूलिआ वग्गचूलिआ विवाहचूलिआ अरुणोववाए वरुणोववाए गरुलोववाए धरणोववाए वेसमणोववाए वेलंधरोववाए देविंदोववाए उट्ठाणसुए समुट्ठाणसुए नागपरिआवणिआओ निरयावलियाओ कप्पिआओ कप्पवडिंसिआओ पुप्फिआओ पुप्फचूलिआओ वण्हीदसाओ**, एवमाइयाइं चउरासीइं पइन्नगसहस्साइं भगवओ अरहओ **उसहसामिस्स** आइतित्थयरस्स तहा संखिज्जाइं पइन्नगसहस्साइं मज्झिमगाणं जिणवराणं चोद्दस पइन्नगसहस्साणि भगवओ **वद्धमाणसामिस्स**, अहवा जस्स जत्तिआ सीसा उप्पत्तिआए वेणइआए कम्मियाए पारिणामिआए चउव्विहाए बुद्धीए उववेआ तस्स तत्तिआइं पइण्णगसहस्साइं, पत्तेअबुद्धा वि तत्तिआ चेव, सेत्तं कालिअं सेत्तं आवस्सयवइरित्तं, से तं अणंगपविट्ठं। (सू ४४)."

2. "नमो तेसिं खमासमणाणं जेहि इमं वाइयं अङ्गबाहिरं उक्कालियं भगवन्तं तं जहा-**दसवेयालियं कप्पियाकप्पियं चुल्लं कप्पसुयं महाकप्पसुयं ओवाइयं रायप्पसेणइयं जीवाभिगमो पन्नवणा महापन्नवणा नन्दी अणुओगदाराइ देविन्दत्थओ तन्दु- लवेयालियं चन्दाविज्झयं पमायप्पमायं पोरिसिमण्डलं मण्डलप्पवेसो गणिविज्जा विज्जाचरणविणिच्छओ झाणविभत्ती मरणवि-भत्ती आयविसोही संलेहणासुयं वीयरागसुयं विहारकप्पो चरणविहि आउरपच्चक्खाणं महापच्चक्खाणं**।" (p. 61)

   "णमो तेसिं खमासमणाणं जेहि इमं वाइयं अङ्गबाहिरं कालियं भगवन्तं तं जहा-**उत्तरज्झयणाइं दसाओ कप्पो ववहारो इसिभासियाइं निसीहं महानिसीहं जंबुदीवपन्नत्ती सूरपन्नत्ती चन्दपन्नत्ती दीवसागरपन्नत्ती खुड्डियाविमाण-पविभत्ती महल्लियाविमाणपविभत्ती अंगचूलियाए वग्गचूलियाए विवाहचूलियाए अरुणोववाए वरुणोववाए गरुलोववाए वेसमणोववाए वेलन्धरोववाए देविन्दोववाए उट्ठाणसुए समुट्ठाणसुए नागपरियावणियाणं निरयावलियाणं कप्पियाणं कप्पवडिंसयाणं (p. 66[a]) पुप्फियाणं पुप्फचूलियाणं वण्हिआणं वण्हिदसाणं आसीविसभावणाणं दिट्ठीविसभावणाणं चारणभावणाणं महासुमिणभावणाणं तेयगनिसग्गाणं**" (p. 66[b])

3-12 All these names are mentioned in plural.

(1) The following 7 additional works are mentioned there :-

(a) *Sūrapaṇṇatti*, (b) *Vaṇhiya*[1], (c) *Āsīvisabhāvaṇā*[2], (d) *Diṭṭhivisabhāvaṇā*[3], (e) *Cāraṇabhāvaṇā*[4], (f) *Mahāsumiṇabhāvaṇā*[5] and (g) *Teyaganisagga*[6].

(2) There is no mention of *Dharaṇovavāya*.

(3) In all, there are 37 works noted under the group known as *kāliya-suya*.

Though in the printed edition we have *Vaṇhia* and *Vaṇhidasā*, it is doubtful, if there is really any work like *Vaṇhia*; for, Yaśodeva Sūri while commenting upon *Pakkhiyasutta* takes no notice of it.

As regards the works coming under the group known as *ukkāliya-suya*, *Nandī* (s. 44) mentions the following :-

(1) Dasaveyāliya, (2) Kappiyākappiya, (3) Culla-Kappasūya, (4) Mahā-Kappasuya, (5) Uvavāiya, (6) Rāyapaseṇiya, (7) Jīvābhigama, (8) Paṇṇavaṇā, (9) Mahāpaṇṇavaṇā, (10) Pamāyappamāya, (11) Nandī, (12) Aṇuogadāra,[7] (13) Devindatthaä, (14) Tandulaveyāliya, (15) Candāvijjhaya, (16) Sūrapaṇṇatti, (17) Porisimaṇḍala, (18) Maṇḍalapavesa, (19) Vijjācaraṇaviṇicchaya, (20) Gaṇivijjā, (21) Jhāṇavibhatti, (22) Maraṇavibhatti, (23) Āyavisohi, (24) Vīyarāgasuya, (25) Saṁlehaṇāsuya, (26) Vihārakappa, (27) Caraṇavihi, (28) Āurapaccakkhāṇa and (29) Mahāpaccakkhāṇa.

This list differs from the one given in *Pakkhiyasutta* (p. 61[b]) in the following respects :-

(1) There is no mention of *Sūrapaṇṇatti* there.

(2) In all, there are 28 works, all of which, of course, tally with those mentioned in *Nandī*.

From this it follows that according to *Nandī*, *Sūrapaṇṇatti* belongs to the class known as *ukkāliya-suya*, whereas according to *Pakkhiyasutta*, it belongs to the class known as *kāliya-suya*.

I may note *en passant* that some mention 32 works as belonging to *ukkāliya-suya*. Out of them 29 works are the same as noted in *Nandi*, and the additional ones are as under :-

(1) *Nirayavisohi*, (2) *Maraṇavisohi*, and (3) *Āyavibhatti*.

1-6. All these names are mentioned in plural.

7. This name occurs in plural.

Further, there are several works which come under the class of *kāliya-suya*. They are not only anonymous but we have no idea about them except that they are *Paiṇṇagas*.

It may be here noted that none of the 12 Aṅgas is included in any of the two groups viz. *kāliya-suya* and *ukkāliya-suya*. So there arise two questions as under :-

(1) Why are the 1st 11 *Aṅgas* referred to as *kālika-śruta* by Abhayadeva Sūri in his com. (p. 792[b]) on *Viāhapaṇṇatti* (XX, 8; s. 677) and by Hemacandra[1] Sūri in his com. (p. 931) on *Viśeśāvassayabhāsa* (v. 2294) ?

(2) How is it that the *Cuṇṇi* (p. 47)[2] of *Nandī* (s. 44) and Malayagiri Sūri's com. (p. 203[a])[3] on this very *Nandī*, refer to *Āyāra* etc., as works belonging to the *kāliya-suya* group ?

The answer appears to be that the word *kāliya-suya* is here used in the 2nd sense out of 3 : (i) in contrast with the word *ukkāliya*, (ii) etymologically and (iii) as a synonym of *caraṇakaraṇānuyoga*.[4] The 2nd sense conveys that while studying the 11 *Aṅgas*–the entire *śruta, kāla* (time) is taken into account, and consequently each of the works so studied is called *kāliya*.

This finishes the discussion about one type of classifications of the *Jaina* scriptures; but there remains another to be attended to, though this is not probably as old as the former one. It is however more popular than the former. According to it the scriptures are divided into 6 groups viz. (1) *Aṅga*, (2) *Uvaṅga*, (3) *Cheyasutta*, (4) *Mūlasutta*, (5) *Paiṇṇaga* and (6) *Cūliyāsutta*.

Before we deal with these groups, we may note that it is only the *mūrtipūjaka Śvetāmbaras* who use all these six designations; for, the *Sthānakavāsins*[5] seem to use only first four, while the *Digambaras*, only the 1st and the 5th with the exception that in *Dhavalā* there is mention of *chedasutta*.

Aṅga : *Aṅga* is a word common to both the Prākṛta and Saṁskṛta

1. For the pertinent portion see *Tattvarasikacandrikā* (pt. I, p. 68)
2. "तं च प्रायसो आयारादि कालियसुतं ।"
3. "तच्च प्राय आचारादि कालिकश्रुतम् ।"
4. This is what the *Cuṇṇi* (p. 2) on *Dasaveyāliya* says. The pertinent line is : "चरणकरणाणुयोगो णाम कालियसुयं"
5. These represent a non-idolatrous (*amūrtipūjaka*) section of the *Śvetāmbaras* which originated in *Vikrama Saṁvat* 1530. It is said that a subsection known as *Terāpanthīs* arose from this section in *Saṁvat* 1816.

languages. It is a term to be met with in the *Vaidika* literature wherein it signifies the six auxiliary sciences (helpful in the study of the *Vedas*) viz. (1) *Śikṣā* (phonetics), (2) *Chandas* (prosody), (3) *Vyākaraṇa* (grammar), (4) *Nirukta* (philology), (5) *Kalpa* (ritualism) and (6) *Jyotis* (astronomy). In the *Bauddha* literature, too, we come across this word. For instance, in the *Majjhimanikāya* 22 (I, p. 133) and in several passages in the *Aṅguttaranikāya*,[1] there is mention of a division of the Canon into 9 *Aṅgas* viz. (1) *Sutta* (prose sermons), (2) *Geyya* (sermons in a mixture of prose and verse), (3) *Veyyākaraṇa* (explanations, commentaries), (4) *Gāthā* (stanzas), (5) *Udāna* (pithy sayings), (6) *Itivuttaka* (short speeches beginning with the words 'Thus spake the Buddha'), (7) *Jātaka* (stories of the former births of Buddha), (8) *Abbhutadhamma* (reports of miracles) and (9) *Vedalla* (teachings in the form of questions and answers). This is what is suggested by the late Prof. Winternitz in his work entitled *A History of Indian Literature* (vol. II, p. 10). He there adds :

"This division does not allude to a canon complete in itself, or to definite books, but is only meant to classify the various types of Buddhist texts according to their form and contents."

As already noted, in the *Jaina* literature, too, we find this word.[2] Herein, it stands for a limb of the *śruta-puruṣa*, there being 12 such limbs, in all.

Under these circumstances, it is difficult to say as to which school first used this term *'Aṅga'* and as to which school subsequently borrowed it. Prof. M. V. Patwardhan, however remarks :

"The Śvetāmbara Jains have also borrowed the term Aṁga from their Brahmanical opponents, to denote the first twelve principal works of their canon, while the Digambara Jains have also borrowed the term Veda from the same source, to denote the principal divisions of their sacred literature."[3]

It hardly remains to be added that the canonical texts that go by the name of 12 *Aṅgas* form the very first and fundamental group out of six, and that all the 12 *Aṅgas* are mentioned in *Samavāya* (s.1[4] and

1. Cf. the lines reproduced from the com. on *Anuogaddāra* on p. 27.
2. For instance see p. 21 and the following line from *Vivāgasuya* (I) :
   "दसमस्स अङ्गस्स **पण्हावागरणाणं** अयमट्ठे पन्नत्ते, एक्कारसमस्स णं भन्ते ! अङ्गस्स **विवागसुयस्स**"
3. See *The Daśavaikālikasūtra : A study* (pp. 19-20)
4. **"आयारे १ सूयगडे २ ठाणे ३ समवाए ४ विवाहपन्नत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पण्हावागरणं १० विवागसुए ११ दिट्ठिवाए १२"**

136[1]), *Nandī* (s. 45[2]), *Aṇuogaddāra* (s. 42[3]), *Pakkhiyasutta*[4] (p. 70[a]), the *Bhāṣya* (p. 10[5]) on *Tattvārtha* (I, 21) etc.

As regards the date of the word *Aṅga*, it may be said that it is as old as the composition of the *Aṅgas*; for, this word occurs in *Vivāgasuya* (I) etc., and the word *Duvālasaṅga* in *Samavāya* etc.

Uvaṅga — This word has *Upāṅga* for its Saṁskṛt equivalent. But it seems that neither *Uvaṅga* nor *Upāṅga* is used by the *Bauddhas* to indicate any work or works of their school. On the other hand the *Vaidikas* have used the word *Upāṅga* for the following four works (rather branches) associated with the six *Vedāṅgas* :-

(1) *Purāṇa*, (2) *Nyāya*, (3) *Mīmāṁsā* and (4) *Dharmaśāsatra*.

That there are *Aṅgas* and *Upāṅgas* for the *Vedas* is corroborated by *Nandī* (s. 42) and *Aṇuogaddāra* (s. 41). Besides Hemacandra Sūri, too, in his com. (p. 36[b]) on *Aṇuogaddāra* says :

"चत्वारश्च वेदाः **सामवेद-ऋग्वेद-यजुर्वेदा-ऽथर्वणवेद**लक्षणाः साङ्गोपाङ्गाः; तत्राङ्गानि शिक्षा-कल्प-व्याकरण-च्छन्दो-निरुक्त-ज्योतिष्कायनलक्षणानि षट्; उपाङ्गानि तद्व्याख्यानरूपाणि तैः सह वर्तन्ते इति साङ्गोपाङ्गाः ।"

Just as the *Vaidikas* have four *Upāṅgas*, so have the *Jainas* 12. Prof. W. Schubring in his *Worte Mahāvīras* (p. 8) says that there were originally only five *Upāṅgas*.[6] Up till now I have not come across any source earlier than *Suhabohasāmāyārī* (*Aṇuṭṭhāṇavihi*), a work of the 12th century of the *Vikrama* era which specifies the number of the *Uvaṅgas* as 12 and which gives their names. It is composed by *Srīcandra Sūri*, pupil of Dhaneśvara Sūri. Therein, on pp. 31[b]-32[a] we have :-

"इयाणिं उवंगा-आयारे उवाइयं उवंगं १ सूयगडे रायपसेणइयं २ ठाणे जीवाभिगमो ३ समवाए

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1. There is the same passage as noted above, except that for the 9th and the 10th works we have : **"अणुत्तरोववाइदसाओ ९ पण्हावागरणं."**
2. **"आयारो १ सूयगडो २ ठाणं ३ समवाओ ४ विवाहपन्नत्ती ५ नायाधम्मकहाओ ६ उवासगदसाओ ७ अंतगडदसाओ ८ अणुत्तरोववाइदसाओ ९ पण्हावागरणाइं १० विवागसुअं ११ दिट्ठिवाओ"**
3. We have the same passage here *ad verbatim* as in *Nandī* (s. 45)
4. Here the passage differs from that in *Nāndī* only regarding the 10th *Aṅga*; for, here we have **पण्हावागरणं** instead of **पण्हावागरणाइं**.
5. **"आचारः, सूत्रकृतं, स्थानं, समवायः, व्याख्याप्रज्ञप्तिः, ज्ञातधर्मकथाः, उपासकाध्ययनदशाः, अन्तकृद्दशाः, अनुत्तरोपपातिकदशाः, प्रश्नव्याकरणं, विपाकसूत्रं, दृष्टिपात इति ।"**
6. See *A His. of Ind. Lit.* (p. 435, fn. 3).

पन्नवणा ४ **भगवईए सूरपन्नत्ती** ५ **नायाणं जंबूद्दीवपन्नत्ती** ६ **उवासगदसाणं चंदपन्नत्ती** ७ तिहिं तिहिं आयंबिलेहिं एकेक्कं उवंगं वच्चइ, नवरं तओ **पन्नत्तीओ** कालियाओ संघट्टं च कीरइ, सेसाण पंचण्हमंगाणं मयंतरेण **निरावलियासुयखंधो** उवंगं, तत्थ पंच वग्गा **निरयावलियाउ कप्पवडिंसियाउ पुप्फिलाउ पुप्फचूलियाउ** वण्हीदसाउ"[1]

From this we get the names of the 12 *Uvaṅgas*. They are also suggested in the following verse (p. 34[b]) of this very work :-

"उ० रा. जी. पन्नवणा सू० जं० चं० नि० क० क० पु० पु० वह्निदसनामा । आयाराइउवंगा नायव्वा आणुपुव्वीए ।।"[2]

Viyārasāra (also called *Viyāralesa*) of Pradyumna Sūri, too, furnishes us with the *Prākṛt* names of the 12 *Uvaṅgas*. The pertinent verses are as under :-

"ओवइ रायपसेणीय जीवाभिगमो तहेव **पन्नवणा** ।
चंदस्स य सूरस्स य जंबूद्दीवस्स पन्नत्ती ।।३४७।।

निरयावलिया कप्पिय पुप्फिय तह पुप्फचूलिओवंगं ।
वण्हिदसा दीवसागरपन्नत्ती मयविसेसेण ।।३४८।।"

From this we learn that at least in the time of this Pradyumna Sūri who flourished in the 14th century of the *Vikrama* era, a difference of opinion had arisen as to which work was to be considered as the 12th *Uvaṅga*. Further, in this connection it may be added that *Pradyumna* Sūri differs from Śrīcandra Sūri and Jinaprabha Sūri as well; for, he mentions *Candapaṇṇatti*

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1. The late Vijayadāna Sūri (born in *saṁvat* 1924) in his work *Vividhapraśnottara* (p. 159) has quoted a portion from some *sāmācārī* which he says is composed by a *Prācīna Ācārya*. This portion gives us the same information about the association of the *Uvaṅgas* with the *Aṅgas* as we have seen in this work. It runs as under :

   "**आयारे ओववाइयं** १ **सूयगडे रायपसेणियं** २ **ठाणे जीवाभिगमो** ३ **समवाए पन्नवणा** एए उक्कालिया **भगवईए सूरपन्नती** ५ **नायाधम्मकहाणं जंबुद्दीवपन्नत्ती** ६ **उवासगदसाणं चंदपन्नत्ती** ७ एए कालिया सव्वे वि अ उद्देससमुद्देसअणुनत्थं आयंबिलतिगेण वच्चंति । अन्नेसिं पुण **पन्नवणवज्ज** तज्जोगमज्झे आयंबिलतिगपूरणेण तिन्नि वि वच्चन्ति । **अंतगडदसाइयाणं** पंचन्हमंगाणं **निरयावलिसुयक्खंधं** उवंगं, तंमि पंच वग्गा १ **कप्पिआओ**, २ **कप्पवडिंसयाओ** ३ **पुप्फिआओ**, ४ **पुप्फचूलियाओ** एएसु दस दस अज्झयणा **वन्हिदसासु** बारस एवं दिण ५ सुअक्खंधे दिण २ सव्वे वि दिण ७ ।"

2. Practically this very verse with a slight difference is found in *Vidhiprapā* of Jinaprabha Sūri. None of these verses, however, gives us the complete titles of all the 12 *Uvaṅgas*. At best we know therefrom only two titles viz. *Paṇṇavaṇā* and *Vaṇhidasā* in full, and the rest are indicated by their initial letters. Jinaprabha Sūri's *Siddhāntāgamastava* (v. 21-31) supplies us with the *Saṁskṛt* names of these 12 *Uvaṅgas* as under :

   1. *Upapātika*, 2. *Rājapraśnīya*, 3. *Jivābhīgamādhyayana*, 4. *Prājñāpanā*, 5. *Jambūdvīpaprajñapti*, 6. *Candraprajñapti*, 7. *Sūryaprajñapti*, 8. *Nirayāvalikā*, 9. *Kalpāvataṁsikā*, 10, *Puṣpikā*, 11. *Puṣpacūlikā* and 12. *Vṛṣṇidaśā*.

as the 5th *Uvaṅga*, whereas the other two Sūris mention *Sūrapaṇṇatti* as the 5th *Uvaṅga*, and similar is the case with the 6th and the 7th *Uvaṅgas*. Yaśodeva Sūri, strikes altogether a different note; for, in his com. (p. 63[b]) on *Pakkhiyasutta*, he says that *Prajñāpanā* and *Bṛhatprajñapanā* are two *Upāṅgas* for *Samāvāya*.[1] This is rather strange; for, I have not come across any authority who mentions more than one *Uvaṅga* for any one of the *Aṅgas*. Usually we find references wherein only one *Uvaṅga* is mentioned for every *Aṅga*.[2] It appears that Hīravijaya Sūri has made an attempt to reconcile this difference[3] by saying that *Prajñāpanā* and *Mahāprajñapanā* are not two different works.[4] This fails to satisfy me. But at the same time, I am not in a position to explain this situation. Will any veteran scholar of Jainism be therefore pleased to do so ?

We shall now examine the exegetical literature of the 12 *Uvaṅgas* if that can throw any light regarding their number and their relation with the corresponding *Aṅgas*. The earliest com. on *Ovavaiya*,[5] available at present, is composed by Abhayadeva Sūri, the *navāngavṛttikāra*.[6] Therein he simply says that this is the *Uvaṅga* of *Āyāra*,[7] but does not mention its number. The same

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1. "तथा 'पण्णवण त्ति' जीवादीनां प्रज्ञापनं **प्रज्ञापना** । बृहत्तरा **महाप्रज्ञापना** । एते च **समवायाङ्गस्योपाङ्गे** इति ।"
2. It seems that the following verse of *Abhidhānacintāmaṇi* (*kāṇḍa II*), suggests that only the 1st 11 *Aṅgas* had each an *Uvaṅga* :

   "इत्येकादश सोपाङ्गान्यङ्गानि द्वादशं पुनः । **दृष्टिवादो** द्वादशाङ्गी स्याद् गणिपिटकाह्वया ॥ १५९ ॥"

   From its com. (p. 104) we can infer that *Aupapātika* is the 1st *Uvaṅga*.
3. In *Prameyaratnamañjūṣā* (p. 2[a]) its author *Śānticandra* has made the following observation after he has pointed out as to which *Uvaṅga* belongs to what *Aṅga* (this is just in accordance with *Suhabohasāmāyāri*):

   "अत्र च उपाङ्गक्रमे सामाचार्यादौ कश्चिद् भेदोऽप्यस्ति"
4. This is what I infer from fn. 1 (p. 1[b]) to *Prameyaratnamañjūṣā* where the following line occurs :

   "**पाक्षिकवृत्तौ महाप्रज्ञापनाऽपि** परमेकार्थताद्वयोः (हीर०)"

   It may be noted that in fn. 2, on this very page it is said : प्रकीर्णकरूपेति स्थानाङ्गे (हीर०)" This 2nd fn. is in connection with *Candraprajñapti*.
5. Some name this work as *Uvavāiya*.
6. This title is justifiable since he has commented upon *Aṅgas* 3 to 11 as the earlier commentaries on these *Aṅgas* were lost by his time as suggested in *Prabhāvakacaritra*. In *Saṁvat* 1120 he commented upon the 3rd, 4th and 6th *Aṅgas*, and in 1128 on the 5th.
7. "इदं चोपाङ्गं वर्तते, **आचाराङ्गस्य**... समीपभावेनेदमुपाङ्गम्" (p. 1[a])

is the case with the Malayagiri Sūri[1] who has commented upon *Uvaṅgas* 2 to 7 viz. *Rāyapaseṇiya*,[2] *Jīvābhigama*,[3] *Paṇṇavaṇā*,[4] *Sūrapaṇṇatti*,[5] *Candapaṇṇatti*[6] and *Jambuddīvapaṇṇatti*. In his com. on the 3rd *Uvaṅga*, he refers to an earlier com.,[7] but he has not mentioned the commentator. So this does not help us. His com. on the 7th *Uvaṅga* was lost at least by the time *Prameyaratnamañjūṣā* was composed[8] in *Saṁvat* 1661. So this also does not improve the situation.

Śrīcandra Sūri has commented upon *Uvaṅgas* 8 to 12, in *Saṁvat* 1228. But he is silent so far as the number of the *Uvaṅgas* is concerned. So it now remains to be seen as to what Haribhadra Sūri,[9] well-known as the *Dharmasūnu* of *Yākini Mahattarā* has said in his com. on *Paṇṇavaṇā*, the 4th *Uvaṅga*. It exists in a Ms. form.[10] On going through the first few folios of one of its Mss., I came across the following line :-

"तच्चाङ्गोपाङ्गप्रकीर्णकाद्यनेकभेदमिदं.. अपवर्गावहमिति कृत्वा तदेकदेशभूत**प्रज्ञापनाख्योपाङ्ग**-प्रदेशानुयोगः प्रारभ्यते ।"

This only informs us that *Paṇṇavaṇā* is an *Uvaṅga*; but it throws no further light on this problem.

Turning to Siddhasena[11] Gaṇi's com. on *Tattvārtha* (I, 21) and its

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1. He was a contemporary of Kumārapāla; for, in some of his works he has said **कुमारपाल**राज्ये and in his grammar he has said : "अरुणत् **कुमारपालोऽरातीन्**."
2. "कस्याङ्गस्येदमुपाङ्गम् ? उच्यते **सूत्रकृताङ्गस्य**"(p 1ᵃ)
3. "तृतीयाङ्गस्य स्थाननाम्नो... **जीवाजीवाभिगम**नामकमुपाङ्गं पूर्वटीकाकृताऽतिगम्भीरमल्पाक्षरैर्व्याख्यातम्" (p 1ᵇ)
4. "प्रज्ञापनेति कः शब्दार्थः ?....इयं च **समवायाख्यस्य** चतुर्थाङ्गस्योपाङ्गम्" (p 2ᵃ)and p.2ᵇ)
5. It seems, nowhere in the com., it is said that it is an *Uvaṅga*, much less that it is an *Uvaṅga* of such and such an *Aṅga*.
6. The com. on this work is in a Ms. form and is not available to me at present.
7. See the ending portion of fn. 3.
8. "उपाङ्गानां च मध्ये प्रथममुपाङ्गं श्री **अभयदेव**सूरिभिर्विवृतं, **राजप्रश्नीयादीनि** षट् **श्रीमलयगिरिपादै**र्विवृतानि, पञ्चोपाङ्गमयी **निरयावलिका** च **श्रीचन्द्र(प्रभ)**सूरिभिर्विवृत्ता, तत्रप्रस्तुतोपाङ्गस्य वृत्तिः **श्रीमलयगिरिकृता**ऽपि सम्प्रति कालदोषेण व्यवच्छिन्ना"
9. According to *Gāthāsahasrī* composed in *Saṁvat* 1630, he died in *Saṁvat* 535. Another traditon which can be traced till the 13th century gives 529 A. D. as the date. But several modern scholars believe that he lived from A. D. 700 to 770 or so.
10. For a Ms. see *D. C. J. M.* (vol. XVII, pt. I, pp. 203-204).
11. He flourished sometime between the 6th and the 9th centuries. Probably he is an author of the com. on *Āyāra*–the com. available at the time Śīlāṅka commented upon it, and he is the very one designated as *Gandhahastin*.

Bhāṣya (p. 94), we come across the following line :-

"उपाङ्गानि [1]**राजप्रसेनकीयौपपातिकादीनि**"

This very line occurs in Haribhadra Sūri's com. (p. 76[b]) on *Tattvārtha* (I, 21) and its *Bhāṣya*.

From this it follows that these two commentators look upon the 2nd and 1st *Uvaṅgas* as *Upāṅgas* and include some more works in the same group; but unfortunately we do not know as to what they are. One more point worth noting in this connection is that the order of the 1st two *Uvaṅgas* as mentioned by both of these commentators of *Tattvārtha*, differs from that noted before. Can we therefore infer that here the order is immaterial and enumeration, the main object ? Or is it that in the time of these commentators, *Rājaprasenakīya* was looked upon as the 1st *Uvaṅga* and *Aupapātika* as the 2nd, and subsequently[2] the order was reversed ? I am not in a position to give a final answer to these questions at present. Vide p. 126, fn. 2. So leaving them aside I may note that at least by the time the *Bhāṣya* on *Tattvārtha* was composed, a certain class of works was no doubt designated as *Upāṅga*,[3] and the same was the case at least by the time when *Nirayāvalīsuyakkhandha* was composed.[4]

Before I deal with the 3rd group viz. *Cheyasutta*, I think, I should recapitulate the results arrived at, during this investigation about the names and the number of the *Uvaṅgas*. They are :-

(1) There is no mention of the group *Uvaṅga* in any of the *Aṅgas*.

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1. This name *Rājaprasenakīya* is rather unique, and the same is the case with the name *Rājaprasenajit* occurring in *Devendranarakendraprakaraṇa* composed by Municandra Sūri, the *guru* of Vādin Deva Sūri; for, usually, in Saṁskṛt we come across the name *Rājapraśnīya*. It may however be added that the Saṁskṛt equivalent of *Rāyapaseṇaïya*, a name occurring in some of the Mss. of *Nandī* may be *Rājaprasenakīya*.
2. Hemacandra considers *Aupapātīka* as the 1st. This is what can be inferred from his com. (p. 104) on *Abhidhānacintāmaṇi* (II, 159). There he says :
   "इत्येकादश प्रवचनपुरुषस्य अङ्गानीवाङ्गानि सहोपाङ्गै **औपपातिकादि**भिर्वर्तन्ते सोपाङ्गानि"
3. "तस्य महाविषयत्वात् तांस्तानर्थानधिकृत्य प्रकरणसमाप्त्यपेक्षमङ्गोपाङ्गनानात्वम्.. अन्यथा ह्यनिबद्धमङ्गोपाङ्गशः समुद्रप्रतरणवत् दुरध्यवसानं स्यात्" *Bhāṣya* (p. 94) on **Tattvārtha**.
4. "उवंगाणं भंते ! समणेणं, जाव संपत्तेणं के अट्ठे पन्नत्ते ? ॥३॥ एवं खलु **जंबू** ! समणेणं एवं उवंगाणं पंच वग्गा पन्नत्ता, तं जहा-**निरयावलियाओ** १ **कप्पवडिंसियाओ** २ **पुप्फियाओ** ३ **पुप्फचूलियाओ** ४ **वण्हिदसाओ** ५।" (pp 3-4)
   Did all these 5 *vaggas* form one text originally, and were they separately counted subsequently ?

(2) This word is not found in any canonical work earlier than *Nirayāvalīsuyakkhandha.*

(3) Its Saṁskṛt equivalent *Upāṅga* is met with in the *Bhāṣya* on *Tattvārtha*, and in no other Saṁskṛt *Jaina* work prior to it, so far as I know.

(4) Only 5 *Uvaṅgas* are mentioned in *Nirayāvalīsuyakkhandha* and 2 in the *Bhāṣyānusāriṇī ṭīkās* of *Tattvārtha*, though more are alluded to, in these *ṭīkās*.

(5) The earliest work to mention all the 12 *Uvaṅgas* is *Suhabohasāmāyārī*.

(6) *Viyārasāra* is perhaps the earliest work to note that some look upon *Dīvasāgarapaṇṇatti* as the 12th *Uvaṅga* instead of *Vahṇidasā*.

(7) It appears that none except Yaśodeva Sūri mentions more than one *Uvaṅga* for any one of the *Aṅgas*, and he, too, does so in the case of the 4th *Aṅga* only.

(8) The usual list of the 12 *Uvaṅgas* is : (i) *Ovavāiya*, (ii) *Rāyapaseṇaïya*, (iii) *Jīvābhigama*, (iv) *Paṇṇavaṇā*, (v) *Sūrapaṇṇatti*, (vi) *Jambuddīvapaṇṇatti*, (vii) *Candapaṇṇatti*, (viii) *Nirayāvaliyā*, (ix) *Kappavaḍiṁsiyā*, (x) *Pupphiyā*, (xi) *Pupphacūliyā*, and (xii) *Vaṇhidasā*.

(9) Out of these, the 4th was regarded as *Uvaṅga* as early as the date of its com. composed by Haribhadra Sūri.

(10) *Suhabohasāmāyarī* is perhaps the very first work to mention the 12 *Aṅgas* to which the 12 Uvaṅgas belong.

(11) Abhayadeva Sūri has noted that the 1st *Uvaṅga* belongs to the 1st *Aṅga*. Malayagiri Sūri has similarly mentioned that the 2nd, 3rd and 4th *Uvaṅgas* are respectively associated with *Aṅgas* 2 to 4.[1]

(12) We come across the names of certain works in *Nandī* (s. 44) which tally with those of all the 12 (or 13) *Uvaṅgas*. If these works are identical, these *Uvaṅgas* are at least as old as the *Nandī*. From fn. 3, p. 17 it may be inferred that some of them, if not all, are not later than *Saṁvat* 114, the year in which *Vajrasvāmin* died.

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1. Malayagiri Sūri has referred to a *Cuṇṇi* on *Jīvābhigama*, in his com. (p. 73ᵃ) on *Rāyapaseṇaïya* (s. 29). So it remains to be ascertained if any association of this *Uvaṅga* with any *Aṅga* is specified therein.

(13) In *Nandī*, the names of the *Uvaṅgas* 1 to 5 are found included in the *kāliya-suya* group whereas the names of the rest, in the *ukkāliya-suya* group

(14) Only the name of the author of the 4th *Uvaṅga* is recorded whereas the rest of the *Uvaṅgas* are anonymous.

(15) The 12 *Uvaṅgas* are not arranged according to their dates of composition; for, otherwise the 5th *Uvaṅga* would have been assigned a place prior to the 4th on the ground that it was commented upon by Bhadrabāhusvāmin about 200 years before Ārya Śyāma Sūri composed the 4th *Uvaṅga*; for this Sūri is said to have been living in *Vīra Saṁvat* 376 or 386. Consequently the underlying principle adopted in fixing the order of the *Uvaṅgas* seems to be based upon the consideration of the associations (real or assumed) with the 12 *Aṅgas* viz. *Āyāra* etc.

(16) The *Uvaṅgas* are subsidiary to the *Aṅgas*; but on that account they are not their glosses or explanations but they rather develop some point or points referred to in the *Aṅgas*.

Cheyasutta — This word or its variant *Chedasutta* is a term which is to be found only in the *Jaina* canon; for, it seems that neither the *Vaidikas* nor the *Bauddhas* have adopted it, to denote any class of their sacred or secular works. *Chedasūtra* is its *Saṁskṛt* equivalent. It does not seem to have defined anywhere. So its meaning has become more or less a matter of conjecture. Prof. Schubring (*Kalpasūtra* p. 8 and *Orientalistische Literaturzeitung*, 1924, 484) assumes that the expressions *Cheda-sūtra* and *Mūla-sūtra* are derived from *Cheda* and *Mūla*, two kinds of penances[1] mentioned in Jainism[2]. It may be added that the *Mūlasūtras*, at least in their present form seem to have nothing to do with penances. *Cheda* means 'cut', and consequently *Chedasūtra* may be construed as a treatise which prescribes cuts in seniority (*dīkṣā-paryāya*) in the case of the *Jaina* clergy on their violating any rules of their order.[3]

This is one of the conjectures. The other and more plausible conjecture

1. In all there are 10 types of penances. See *Jīyakappa* (v. 4)
2. See *A His. of Ind. Lit* (vol. II, p. 461, fn. 4).
3. Prof. W. Schubring has expressed this very view in his introduction (P. III) to "*Dasaveyāliya Sutta*". For, there he has said : "another group of texts which are intended to lay down rules of monkish life and to fix the course of procedure in case of transgression, is called Cheyasutta after the छेय (छेद), a punishment which consists in "shortening" the seniority of the culprit, thus degrading him in rank."

I may make, is based upon the following verse of *Pañcakappabhāsa* quoted in *Abhidhānarājendra* (vol. III, p. 1361) :-

"परिणाम अपरिणामा अइपरिणामा य तिविहा पुरिसा सु। णातूणं छेदसुत्तं परिणामणे होंति दायव्वं॥"

From this it follows that a class of works which can be taught to the *pariṇata* pupils only, and not to the other two types of pupils viz. *apariṇata*[1] and *atipariṇata*,[2] is designated as *Chedasutta*.

These are the two conjectures I may note at present. So I shall now refer to the oldest source where the word *Cheyasutta*[3] or its variant *Chedasutta*, is to be met with. The former word occurs in the *Āvassayanijjutti*, the pertinent verse being as under :-

"जं च **महाकप्पसुअं** जाणि अ सेसाणि छेयसुत्ताणि।
चरणकरणाणुओग त्ति कालिअत्थे उवगयाणि ॥७७७॥"[4]

The latter word occurs in *Pañcakappabhāsa*.[5]

Though the word *'Cheyasutta'* thus occurs as early as the date of *Āvassayanijjutti*, there is no mention about the number of *Cheyasuttas* till we come to a very very late date. The earliest source which I remember at present, and which mentions the number and names of *Cheyasuttas* is Bhāvaprabha Sūri's com. (p. 94) on his own work *Jainadharmavarastotra* (v. 30). There this Sūri who attained this status in *Saṁvat* 1772 says : "**अथ निशीथ** १ **महानिशीथ** २ **व्यवहार** ३ **दशाश्रुतस्कन्ध**[6] ४. **बृहत्कल्प** ५ **जीतकल्प** ६ इति षट् छेदग्रन्थाः।"

On this very page he has quoted the following verse which shows that in his days at least, the number of the *Cheyasuttas* was fixed as six :-

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1. Undeveloped; not properly developed in intelligence etc.
2. Overdeveloped; hyperlogical.
3. The word *Cheyasuya* occurs in *Jīyakappacuṇṇi* (v. 9) of Siddhasena Sūri. The verse in question is as under :
"जेण य छेयसुयत्था आवत्तीदाणविरयणा जत्तेणं। पुरिसविसेसेण फुडा निज्जूढा जीयदाणकप्पम्मि विही ॥९॥"
4. This verse is incorporated as v. 2295 in *Viśeṣāvassayabhāsa*.
5. In *Visehacuṇṇi* (XVIII, fol. 469), of Nisīha we come across this word in the following lines quoted by Muni *Kalyāṇavijaya*, in his article "आपणां प्राभृतो" published in *Jaina Yuga* (I, 3, p. 87)
णिसीहमादियस्स छेदसुत्तस्स जो अत्थो आगतो सुत्तं वा मोक्कलाणि वा पच्छित्तविहाणाणि मंताणि वा **जोणिपाहुडं** वा गाहंतो अण्णत्थागाहेति"
6. This is also called *Dasā* and *Āyāradasā* as well.

"इक्कारस अंगाइ ११ बारस उवंगाइ २३ दस पयन्नाइं ३३ ।
छ छेय ३९ मूल चउरो ४३ नंदी ४४ **अणुयोग** पणयाला ४५ ॥"

In modern days, too, the very six works noted above are looked upon as *Cheyasuttas*. Furthermore, *Jīyakappa* is considered as a *Cheyasuttas* owing to the extinction of *Pañcakappa* which used to be looked upon as the 6th *Cheyasutta*. In this connection, it may be mentioned that some of the modern *Jaina* Munis believe that *Pañcakappa* formed a part and parcel of the *Bhāsa* on *Kappa*, and somehow it came to be looked upon as a separate treatise – a case similar to *Ohanijjutti* and *Piṇḍanijjutti*. I am not at present in a position to point out either the actual date since *Pañcakappa* began to be considered as a separate treatise or the actual date when it got lost. It is however suggested in *Jaina granthāvalī* (p. 16)[1] that *Pañcakappa* was available till *Saṁvat* 1612. Whatever it may be, it is possible to fix *terminus* ad *quem* and *terminus* a *quo* so far as the date of the composition of *Pañcakappa* is concerned. A student of *Jaina* literature knows it full well that there are two *Bhāsas* on the *Pañcakappa* viz. *Laghubhāsa* and *Vuḍḍhabhāsa*. The authorship of the *Pañcakappa* is attributed to Bhadrabāhusvāmin in its *Cuṇṇi*.[2] If this is correct, it may be inferred that *Pañcakappa* is not posterior to the life-time of Bhadrabāhusvāmin. As regards *Vuḍḍhabhāsa*, its authorship is attributed to Sanghadāsa *Kṣamāśramaṇa*,[3] whose exact life-period is not known, but who is supposed to have flourished not later than a millennium after the *nirvāṇa* of Lord Mahāvīra. This *Vuḍḍhabhāsa* seems to be preceded by *Laghubhāsa*. If so, the date of *Pañcakappa* is at least anterior to that of *Laghubhāsa* and a *fortiori* to that of *Vuḍḍhabhāsa*. Whatever may be the date of *Pañcakappa*, I do not think it is as old as *Dasā*, *Kappa*, and *Vavahāra* on each of which a *Nijjutti* is composed by Bhadrabāhusvāmin. If it were at least equally old, how is it that there is no mention of it even in *Nandī* ? I am aware of the fact that some[4] believe that this *Pañcakappa* along with *Nisīha* and *Mahānisīha* was composed by a *Gaṇadhara* but can they give any proof for it ?

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1. "પંચકલ્પનું મૂલ સંવત્ ૧૬૧૨ સુધી મોજૂદ હતું, પણ હાલમાં તે ગુમ થયું છે. એના સંબંધે બહુ શોધ કરતાં પણ એની પ્રત હાથ આવી નથી. ડેક્કન કૉલેજના સંગ્રહમાં પણ તે મળી નથી. ફક્ત એટલો પત્તો મળ્યો છે કે ખંભાતમાં ગોરજી દેવચંદજીની પાસે જે પુસ્તકો છે તેમાં તે પ્રત પાના ૧૦ની તેની ટીપમાં લખેલી જણાય છે તો તે ત્યાં હોવાનો સંભવ છે, માટે સૂત્રરુચિશોધક જનોએ ત્યાં તપાસ કરવી જોઈએ છીએ."
2. "अधुनाऽस्मिन्नामनिष्पन्ने निक्षेपे **पंचकल्पसंज्ञके** येनेदं **दशाकल्पसूत्रे** प्रवचनहितार्थाय पूर्वादाहृतं तस्य नमस्कारं करोमि प्रत्येकशः गाहासूत्रकर्तुः ।" –*D. C. J. M.* (vol. XVII, pt. II, p. 257)
   It is said that in *Vicārāmṛtasaṅgraha* Kulamaṇḍana Sūri has suggested that Saṅghadāsa is the author of *Pañcakappa*.
3. "**महत्पंचकल्पभाष्यं संघदास**क्षमाश्रमणविरचितं समाप्तमिति"– *D. C. J. M.* (vol. XVII, pt. II, p. 261)
4. See *Jaina sāhityano saṅkṣipta itihāsa* (p. 75)

With these remarks about *Pañcakappa*, I may now say a few words about *Dasā*, *Kappa* and *Vavahāra*.[1] They are mentioned together in several scriptures e.g. in the following line of *Vavahāra* (X, para 20) :-

"पञ्चवासपरियाए कप्पइ **दसा-कप्प-ववहारे** उद्दिसित्तए"

It may be noted that in the *Bhāṣya* (p. 90) on *Tattvārtha* (I, 20), this very order is preserved,[2] but *Dasā* is there separately mentioned from *Kappa* and *Vavahāra*, whereas the last two, jointly. These groupings of the three works in two different ways at least suggest that they are somhow connected.

In *A His. of Ind. Lit.* (Vol. II, p. 464), the question about the dates of the *Cheyasuttas* is discussed. The pertinent lines are as under :-

"The old, genuine Kalpa-Sūtra is the fifth *Cheda-Sūtra*, which is also called *Bṛhat-Kalpa-Sūtra or Bṛhat-Sādhu-Kalpa-Sūtra*. It is the principal work on the rules and regulations for the monks and nuns. A necessary supplement to it is the Vavahāra, the third *Cheda-Sūtra*. The *Kalpa-Sutra* teaches liability for punishment, and the Vavahāra the meting out of the punishment. The *Nisīha*, the first *Cheda-Sūtra*, containing regulations for punishment for various transgressions against the rules of daily life, is a later work. It has embodied the major portion of the Vavahāra in its last sections, and has numerous similar Sūtras in common with Cūlas I and II of the *Āyārāṅga*. Probably both these works originated in one and the same earlier source.... The *Piṇḍa-Nijjutti* and *Oha-Nijjutti*, which also deal with discipline, are also occasionally classed among the *Cheda-Sūtras*. A still later work than these two *Nijjuttis* is the *Mahā-Nisīha-Sutta*, which appears as the second, and sometimes as the sixth *Cheda-Sutta*, but which in reality can scarcely be attributed to be Canon with correctness. The principal contents of the text which we have before us and which perhaps took the place of an earlier canonical *Mahā-Nisīha* that went astray, are rules regarding confession and penance, which are emphasized as the most important steps towards liberation."

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1. These are mentioned in various works e. g. in *Āvassayanijjutti* (v. 82-85), *Nandī* (s. 44) etc. They are also noted in the following line occurring in Siddhasena Sūri's *Cuṇṇi* (p. 1) on *Jīyakappa* :-
"को वि सीसो विणीओ **आवस्सय-दसकालिय-उत्तरज्झयणा-ऽऽयार-निसीह-सूयगड-दसा-कप्प-ववहार.** माइयं अंगपविट्ठं बाहिरं च"
2. "**दशा: कल्प-व्यवहारौ निशीथम्.**" Why *Kalpa* and *Vyavahāra* are here jointly mentioned is explained by Yaśovijaya in his com. (p. 51^a-51^b) on this work as under :
"आभवत्प्रायश्चित्त-दानप्रायश्चित्तयो: कल्पनाद् भेदनाद् व्यवहरणाद् दानाच्च **कल्प-व्यवहारौ**, उभयविधप्रायश्चित्तज्ञापकताया उभयत्र पर्याप्तत्वाद् द्वित्वविश्रान्तपदाभिधानम्"

From this we see that according to the late Prof. Winternitz the following is the order of the composition of the *Cheyasuttas* mentioned in this para :-

(1) *Kappa,*[1] (2) *Vavahāra*, (3) *Nisīha*, (4) *Piṇḍanijjutti*, (5) *Ohanijjutti*, and (6) *Mahānisīha* (available at present).

I may add that since *Nisīha* is mentioned in the *Āyāranijjutti*[2] by Bhadrabāhusvāmin, it is not later than this work of his. But it is difficult to say whether it is his composition or that of a *Gaṇadhara*, and in the former case whether it precedes any of his 3 works viz. *Dasā*, *Kappa* and *Vavahāra*, which, in the opinion of some *Ācāryas*, form one *śrutaskandha*.

It may be mentioned that in the *kāliya-suya* group we come across the following names in a serial order :-

Dasā, *Kappa*, *Vavahāra*, *Nisīha* and *Mahānisīha*.

This suggests that probably originally there were these 5 *Cheyasuttas* only, and that in course of time *Pañcakappa* was reckoned as the 6th *Cheyasutta*,[3] and when it was lost, it was replaced by *Jīyakappa* of Jinabhadra *Gaṇi*.[4] As stated in the ending portion[5] of the *Bhāsa* on *Jīyakappa*, this Jīyakappa represents the essence of *Kappa*, *Vavahāra* and *Nisīha*.

Whatever may have been the number of the *Cheyasuttas* in the beginning,

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1. In the *Nijjutti* (v. 266) on *Kappa*, it is stated that *Kapa* has no *anānupūrvī* when thought of in connection with *Vavahāra*, and that it occupies the 1st place from the stand-point of *pūrvānupūrvī* and the 12th place from that of *paścānupūrvī*, when *Dasā* is taken into account.The pertinent verse is as under :

"दुण्हं अणाणुपुव्वी न हवइ पुव्वाणुपुव्विओ पढमं । पच्छाणुपुव्वि विइयं जइ उ **दसा** तेण बारसमं ॥२६६॥"

While commenting upon this verse Malayagiri Sūri says on p. 81 :

केचिदाचार्याः प्राहुः-**कल्प-व्यवहार-दशा** एकश्रुतस्कन्धः, तन्मतेन यदि **दशा** अपि गण्यन्ते तदा पूर्वानुपूर्व्या प्रथमं पश्चानुपूर्व्या द्वादशमम्."

2. "**आयारस्स** भगवओ चउत्थचूलाए एसा निज्जुत्ती । पंचमचूल**निसीहं** तु सा य उवरिं भणीहामो ॥" - *D. C. J. M.* (vol XVII, pt. I, p. 7)

3. If *Pañcakappa* is a part of the *Bhāsa* on *Kappa* as suggested on. 37, its enumeration as the 6th *Cheyasutta* must have taken place after its having attained a status of being looked upon as an independent treatise.

4. He is the author of (i) *Viśeśāvassayabhāsa*, (ii) its com. in Saṁskṛt (iii) *Saṅghayaṇī* popularly known as *Bṛhatsaṅgrahaṇī*, (iv) *Khettasamāsa*, (v) *Viśesaṇavaï*, (vi) *Jhāṇasaya* and perhaps (vii) a *Bhāsa* on *Nisīha*. He is said to have died in *Vīra Saṁvat* 1115.

5. The pertinent verses are as under :

"अप्पगन्थमत्थो इति एसो वण्णिओ समासेणं । पंचमतो ववहारो नामेणं **जीयकप्पो** त्ति ॥

कप्प-व्यवहाराणं उदहिसरिच्छाण तह **णिसीहस्स** । सुतरतणबिन्दुणवणीतभूतसारेस णातव्वो ॥"

it appears that at least one work of this type must have been composed during the life-time of a *Gaṇadhara*;[1] for, a work dealing with exceptions to the general rules for asceticism can have its origin almost side by side with the work embodying the general code. Even then if we were to assume for the time being that such a work owes its existence to a degenerated state of affairs that may have prevailed in the *Jaina* clergy after the *nirvāṇa* of Lord Mahāvīra, it is in no way later than the date for the *Āvassayanijjutti*.

As recorded in the *Mahānisīha* available at present, it is so to say a patch-work; for, several Sūris had a hand in giving it a final shape, since the Ms. of this work was awfully worm-eaten.[2]

It seems rather strange that even in *Viyārasāra* where a list of 45 *Suttas* (together with *Pañcakappa*, *Jīyakappa*, *Piṇḍanijjutti*, *Ohanijjutti*, *Nijjuttis*, *Bhāsas* and *Cuṇṇis*) is given, there is no mention whatsoever of *Mahānisīha*. Furthermore, here there is not a single work spoken of as a *Cheyasutta*, though the following works well-known as *Cheyasuttas* are noted as under :-

"कप्प २५ निसीह २६ दसासुय २७ ववहरो"

Can we hereby infer that the order and the number of the *Cheyasuttas* were not fixed for a pretty long time ?

We may end this topic by noting one more point. Is *Mahākappasuya* which is mentioned in the *Āvassayanijjutti* (v. 777), a *Cheyasutta*? If so, why is it not mentioned along with other *Cheyasuttas* such as *Kappa*[3] etc ? Besides, does not this very verse lead us to believe that at least two to three *Cheyasuttas* existed prior to the composition of *Āvassayanijjutti* ?

Mūlasutta – I have not come across any *Prākṛta* or *Saṁskṛt* work of sufficient antiquity[4] except Mahānisīha (vide p. 74, fn 3) where the word *Mūlasutta* or *Mūlasuya* or its *Saṁskṛt* equivalent *Mūlasūtra* occurs. Moreover, it seems that this nomenclature like that of the *Cheyasutta* is purely an element of the *Śvetāmbara* school of thought. Further, no *Jaina* saint of olden

1. Can we infer from fn. 5 of p. 34 that *Nisīha* is the oldest ?
2. See *D. C. J. M.* (vol. XVII, pt. II, pp. 32-33).
3. This cannot be identified with *Mahākappasuya*; for, the latter is *ukkāliya*, whereas the former *kāliya*. Vide p. 23, fn. 1.
4. The late Prof. Weber in his *Indische Studien* (XVII, 41) has said that the term *Mūlasūtra* does not occur anywhere in the canon; but it is however found in *Āvassayanijjutti* (XI, 61). But this is his slip; for there the expression *mūlasuttagāhā* is used in contrast with the *gāthās* of the *Nijjutti*.

days seems to have defined the word *Mūlasutta* or *Mūlasūtra*. Such being the case, modern scholars have expressed their opinions in this connection. For instance, in A *His. of Ind. Lit.* (vol. II, p. 466, fn. 1) we have :-

"Why these texts are called "root-Sūtras" is not quite clear. Generally the word mūla is used in the sense of "fundamental text" in contradiction to the commentary. Now as there are old and important commentaries in existence precisely in the case of these texts, they were probably termed "Mula-texts". The explanation given by Charpentier (Uttarādhyayana-Sūtra, Introduction, p. 32) : "Mahāvīra's own words," does not seem to me to be justified in any way.[1] Schubring. (Worte Mahāvīras, p. 1, cf., also O L Z 1924, 484 and above II, p. 461, note 4) is of opinion that "the Mūla-Sūtras are" as their name indicates, "intended for those who are still at the beginning (mūla) of their spiritual career[2]." Guerinot (La Religion Djaina, p. 79) translates Mūla-Sūtra by "trates originaux".

In *Jaina-tattva-prakāśa* (p. 218) the significance of this term *Mūlasūtra* is explained as under :-

If the root of a tree is strong, that tree can last long and can have a number of branches etc. Similarly the class of treatises which when studied can strengthen the root of the tree of *samyaktva* and make it develop into the

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1. This view is however upheld by Prof. Patwardhan. For, he says in "*The Daśavaikālikasūtra : A Study*" (p. 16) as under :

   "We find however the word Mūla often used in the sense of "original text," and it is but reasonable to hold that the word Mūla appearing in the exression Mūlasūtra has got the same sense. Thus the term Mūlasūtra would mean "the original text" i. e. "the text containing the original words of Mahāvīra (as received directly from his mouth)." And as a matter of fact we find, that the style of Mūlasūtras Nos. 1 and 3 (उत्तराध्ययन and दशवैकालिक) is sufficiently ancient to justify the claim made in their favour by their general title that they represent and preserve the original words of Mahāvīra. We must of course make liberal allowance for alterations and modifications in such cases, so that the expression "original text" or "original words", is to be understood in a slightly loose sense."

2. This is what Prof. Schubring practically repeats in his introduction (p. III) to his edition of "*Dasaveyāliya Sutta*". There he says :

   "This designation seems to mean that these four works are intended to serve the Jain monks and nuns in the beginning (मूल) of their career.....

   At an early stage the monk has to become acquainted with the principal tenets and rules of the Order. To the latter belong the *Āvassaga* (आवश्यक) formulas and the rules regarding the acquisition of alms (पिण्ड) from which two of the Mūlasūttas derive their name.'

form of the ten-fold religion for the clergy, can be designated as *Mūlasūtra*.

卐 These are the various explanations. My personal view is the same as one expressed by Prof. Schubring[1] and mentioned on p. 42.

Usually the following works are designated as *Mūlasuttas* :-[2]

(1) *Uttarajjhayaṇa*, (2) *Dasaveyāliya*, (3) *Āvassaya*[3], (4) *Piṇḍanijjutti* and (5) *Ohanijjutti*.

Occasionally some mention even *Pakkhiyasutta* as a *Mūlasutta*[4]. It may be mentioned *en passant* that none however considers the number of *Mūlasuttas* as five or six. Their number is either counted as 3 or 4. The *Sthānakavāsins* ignore *Piṇḍanijjutti* and *Ohanijjutti* altogether; for, they do not look upon these works as those composed by *Bhadrabāhusvāmin*. So they fix 3 as the number of *Mūlasuttas*. Prof. Weber and Prof. Bühler, too, mention this very number, but not for the same reason as advanced by the *Sthānakavāsins*. It may be that they may have been led to the same conclusion on the following understanding :-

Piṇḍanijjutti seems to be alluded to in the following verse of the *Nijjutti* on *Dasaveyāliya* (p. 161ᵇ) :-

"भावस्सुवगारित्ता एत्थं दव्वेसणाइ अहिगारो । तीइ पुण अत्थुजुत्ती वत्तव्वा पिंडनिज्जुत्ति ॥२३९॥"[5]

卐 See page 210 of addition.

1. It may be noted that Prof. Schubring has offered another explanation for *Mūlasutta* (vide. 36). But there I differ from him.

2. The earliest source I can mention in this connection at present is Bhāvaprabha Sūri's com. (p. 94) on *Jainadharmavarastotra* (v. 30). There it is said :

   "अथ **उत्तराध्ययन १ आवश्यक २ पिण्डनिर्युक्ति तथा ओघनिर्युक्ति ३ दशवैकालिक** ४ इतिचत्वारि मूलसूत्राणि ।"

   It seems that the word *tathā* is to be construed as "or"; if not, the number of the *Mūlasuttas* will be five and not four.

3. In the Introduction (p. III) to "*Dasaveyāliya Sutta*" Prof. Schubring has made an erroneous statement (this is probably his slip). For, instead of *Āvassaya*, he has mentioned *Āvassaganijjutti*. The pertinent lines are as under:

   "Together with the *Uttarajjhāyā* (commonly called Uttarajjhayaṇa Sutta), The Avassaganijjutti and the *Piṇḍanijjutti* it forms a small group of texts named Mūlasutta."

4. See *A His. of Ind. Lit.* (Vol. II, PP. 430 and 471)

5. While commenting upon this verse Haribhadra Sūri says on p. 162ᵃ and p. 162ᵇ :-

   "सा च पृथक्स्थापनतो मया व्याख्यातैवेति नेह व्याख्यायते."

   The editor of this work has written a foot-note on this as under :-

   "**पिण्डनिर्युक्तेः** पृथक्स्थापितत्वात् तत्र **भद्रबाहुस्वामिना**ऽर्थयुक्तिर्व्याख्यातेति नात्राध्ययनार्थाधिकारे तद्व्याख्यानम् । अन्यथा वाऽस्ति **हरिभद्र**सूरिकृता **पिण्डनिर्युक्तिवृत्ति**रिति तामाश्रित्यापि स्यादिदं वचः ।"

So it may be inferred that *Piṇḍanijjutti* is an off-shoot of the *Dasaveyāliyanijjutti* and hence, in a way, that of *Dasaveyāliya* as it after all supplements the information given in *Piṇḍesaṇā*, its fifth *ajjhayaṇa*. Similarly *Ohanijjutti*, too, is an off-shoot of *Āvassayanijjutti* (v. 665) and somehow that of *Āvassaya*. Consequently, if these off-shoots are not separately counted but are somehow looked upon as included in the works of which they are the off-shoots, the number of the 5 *Mūlasuttas* comes to 3.

Dr. Charpentier, Prof. Winternitz and Dr. Guérinot add to this number *Piṇḍanijjutti*, and thus they consider the number of *Mūlasutta* as four. There are persons who, instead of looking upon *Piṇḍanijjutti* as the 4th *Mūlasutta*, consider *Ohanijjutti* as the 4th. This will explain why I say that there is none who considers the number of *Mūlasuttas* as 5. Nevertheless, apparently Prof. Schubring seems to be an exception to this rule; but I think he, too, is not keen on believing or maintaining that the traditional number of the *Mūlasuttas* is anything else but three or four.

Just as there is a difference of opinion regarding the number of the *Mūlasuttas*, so is the case with the orders in which they are enumerated by different scholars. They are :-

(1) *Uttarajjhayaṇa*, *Āvassaya* and *Dasaveyāliya*.

(2) These three works in this very order with *Piṇḍanijjutti* as the 4th.

(3) *Uttarajjhāyā*, *Āvassayanijjuti*, *Dasaveyāliya*, *Piṇḍanijjutti* and *Ohanijjutti*.

(4) These five works with *Dasaveyāliya* as the last.

Out of these various orders, the first is mentioned by Prof. Weber and Prof. Bühler; the second by Dr. Charpentier, Prof. Winternitz and Dr. Guérinot; the third by Prof. Schubring;[1] and the 4th by Bhāvaprabha Sūri.

It is very difficult to say as to which order is to be preferred in view of its being more scientific than the rest. If we were to examine this question from the stand-point of authorship, we may allot to *Piṇḍanijjutti* and *Ohanijjutti*, the last place in the lot. Previous to them may be assigned a place to either of the remaining three *Mūlasuttas*, and their inter-arrangement may vary according to the stand-point we may take regarding their authorship. As for *Dasaveyāliya*, there is no difference of opinion pertaining to its authorship so far as the text embodying the 1st 10 *ajjhayaṇas* is

1. See my Preface to *D. C. J. M.* (vol. XVII, pt. III)

concerned. This is of course the work of Sejjambhava (sk. Śayyambhava) Sūri who was probably born in *Vīra Saṁvat* 36 and who died in *Vīra Saṁvat* 98. The probable date of his composition is *Vīra Saṁvat* 72. The question of the authorship of the two *Cūliyās* viz. *Raïvakkā* and *Vivittacariā* may be here taken up. Haribhadra Sūri is silent about the authorship of the 1st *Cūliyā* while as regards the 2nd, he says that according to the *vṛddhavāda*, some Āryā (a *Jaina* nun) brought it from Lord Sīmandharasvāmin.[1] Hemacandra Sūri, the well-known polygrapher observes in his *Pariśiṣṭaparvan* (IX, v. 83-100)[2] that *Jyeṣṭhā*, one of the sisters of Sthūlabhadra and a *Jaina* nun brought from Lord Sīmandharasvāmin, as a present to the *Jaina* church, four *adhyayanas* viz. *Bhāvanā*, *Vimukti*, *Ratikalpa* and *Vicitraccaryā*. Out of them, the first two were allotted by the *Jaina* church, a place in *Āyāra* as its two

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1. "एवं च वृद्धवादः कयाचिदार्ययाऽसहिष्णुः **कुरगडुकप्रायः** संयतश्चातुर्मासिकादावुपवासं कारितः स तदाराधनया मृत एव, ऋषिघातिकाऽहमित्युद्विग्ना सा तीर्थकरं पृच्छामीति गुणावर्जितदेवतया नीता **श्रीसीमन्धरस्वामि**समीपं, पृष्टो भगवान्, अदुष्टचित्ताऽघातिकेत्यभिधाय भगवतेमां चूडां ग्राहितेति ।"

   In the very 1st verse of *Vivittacariā*, of which the above lines form an explanation, it is said that this *Cūliyā* is told by an omniscient being. The pertinent line is : "चूलिअं तु पवक्खामि सुअं केवलिभासियं"

2. "ततोऽयुस्ताः पुनस्तत्र स्वरूपस्थं निरूंप्य च । ववन्दिरे **स्थूलभद्रं ज्येष्ठा** चाखत्रिजां कथाम् ॥८३॥
   श्रीयकः सममस्माभिर्दीक्षामादत्त किन्त्वसौ । क्षुधावान् सर्वदा कर्तुं नैकभक्तमपि क्षमः ॥८४॥
   मयोक्तः पर्युषणायां प्रत्याख्याह्यद्य पौरुषीम् । स प्रत्याख्यातवानुक्तो मया पूर्णेऽवधौ पुनः ॥८५॥
   त्वं प्रत्याख्याहि पूर्वार्धं पर्वेदमतिदुर्लभम् । इयान् कालः सुखं चैत्यपरिपाट्याऽपि यास्यति ॥ ८६॥
   प्रत्यपादि तथैवासौ समयेऽभिहितः पुनः । तिष्ठेदानीमस्त्वपार्धमित्यकार्षीत् तथैव सः ॥८७॥
   प्रत्यासन्नाऽधुना रात्रिः सुखं सुप्तस्य यास्यति । तत् प्रत्याख्याह्यभक्तार्थमित्युक्तः सोऽकरोत् तथा ॥८८॥
   ततो निशीथे सम्प्राप्ते स्मरन् देवगुरूनसौ । क्षुत्पीडया प्रसरन्त्या विपद्य त्रिदिवं ययौ ॥ ८९॥
   ऋषिघातो मयाऽकारीत्युत्ताम्यन्ती ततस्त्वहम् । पुरः श्रमणसङ्घस्य प्रायश्चित्ताय ढौकिता ॥९०॥
   सङ्घोऽप्याखद् व्यधायीदं भवत्या शुभभावया । प्रायश्चित्तं ततो नेह कर्तव्यं किञ्चिदस्ति ते ॥९१॥
   ततोऽहमित्यवोचं च साक्षादाख्याति चेज्जिनः । ततो हृदयसंवित्तिर्जायते मम नान्यथा ॥९२॥
   अत्रार्थे सकलः सङ्घः कायोत्सर्गमदादथ । एत्य शासनदेव्योक्तं ब्रूत कार्यं करोमि किम् ॥९३॥
   सङ्घोऽप्येवमभाषिष्ट जिनपार्श्वमिमां नय । साऽऽख्यन्निर्विघ्नगत्यर्थं कायोत्सर्गेण तिष्ठत ॥९४॥
   सङ्घे तत्प्रतिपेदाने मां साऽनैषीज्जिनान्तिके । ततः **सीमन्धरः** स्वामी भगवान् वन्दितो मया ॥ ९५॥
   'भरता'दागतार्येयं निर्दोषेत्यवदज्जिनः । ततोऽहं छिन्नसन्देहा देव्याऽऽनीता निजाश्रयम् ॥ ९६ ॥
   श्रीसङ्घयोपदां प्रैषीन्मन्मुखेन प्रसादभाक् । श्रीमान् **सीमन्धरस्वामी** चत्वार्यध्ययनानि च ॥९७॥
   भावना च **विमुक्तिश्च रतिकल्पम**थापरम् । तथा **विचित्रचर्या** च तानि चैतानि नामतः ॥९८॥
   अप्येकया वाचनया मया तानि धृतानि च । उद्गीतानि च सङ्घाय तत् तथाऽऽख्यानपूर्वकम् ॥९९॥
   आचाराङ्गस्य चूले द्वे आद्यमध्ययनद्वयम् । **दशवैकालिक**स्यान्यदथ सङ्घेन योजितम् ॥१००॥

Cūlās and the last two, as the two *Cūlas* of *Dasaveyāliya*. This will show that the two *Cūlās* of *Dasaveyāliya* are composed and assigned a place in the *Jaina* scriptures during the life-time of *Sthūlabhadra* and his *Guru* Bhadrabāhusvāmin, too; for, narration about the 4 *Cūlās* takes place soon after Jyeṣṭhā's conversation with Bhadrabāhusvāmin.[1] According to some printed editions, there are verses expounding these *Cūlās*, and they form a part of *Dasaveyāliyanijjutti*,[2] and thus the *Cūlās* under consideration belong to the same period as that of Bhadrabāhusvāmin. It may be that these verses come from the pen of one who composed *bhāsa* on *Dasaveyāliya*. If so, we cannot argue on the basis of these verses alone, that they belong to the period of Bhadrabāhusvāmin. Anyhow, we may, for the time being, assume that the two *Cūlās* are composed during the life-period of Bhadrabāhusvāmin; but even then the question of the order of these two *Cūlās* with *Piṇḍanijjutti* and *Ohanijjutti* remains practically unsolved.

So far as *Āvassaya* is concerned, its authorship is either attributed to to Indrabhūti or to a contemporaneous *Śrutasthavira*. Of course, here, by *Āvassaya*, I mean that portion of *Āvassaya* on which we have Bhadrabāhusvāmin's *Nijjutti* and not the entire portion rightly or wrongly included in *Āvassaya* at present. If we were to accept the view of the majority that *Āvassaya* was composed by Indrabhūti on the very day he composed *dvādaśāṅgī*, it certainly deserves a place prior to the rest of the *Mūlasuttas*.

Bhadrabāhusvāmin's *Nijjutti* (v. 4)[3] throws light on the authorship of *Uttarajjhayaṇa* which consists of 36 *ajjhayaṇas*. There it is said that some of the *ajjhayaṇas* are taken from *Aṅga*, some are propounded by *Jina*, some by *Pratyekabuddhas*, and some are discourses (*saṁvādas*). Vādivetāla Śānti Sūri in

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1. "विहारक्रमयोगेन 'पाटलीपुत्र' पत्तनम् । **श्रीभद्रबाहुरागत्य** बाह्योद्यानमशिश्रियत् ॥७७॥
यक्षादयोऽपि विज्ञाय व्रतिन्योऽत्रान्तरे तु ताः । भगिन्यः **स्थूलभद्रस्य** वन्दनाय समाययुः ॥७८॥
वन्दित्वा गुरुमूचुस्ताः स्थूलभद्रः क्व नु प्रभो ! लघुदेवकुलेऽस्तीह तासामिति शशंस सः ॥७९॥
ततस्तमभिचेलुस्ताः समायान्तीर्विलोक्य सः । आश्चर्यदर्शनकृते सिंहरूपं विनिर्ममे ॥८०॥
दृष्ट्वा सिंहं तु भीतास्ताः सूरिमेत्य व्यजिज्ञपन् । ज्येष्ठार्यं जग्रसे सिंहस्तत्र सोऽद्यापि तिष्ठति ॥८१॥
ज्ञात्वोपयोगादाचार्योऽप्यादिदेशेति गच्छत । वन्दध्वं तत्र वः सोऽस्ति ज्येष्ठार्यो न तु केशरी ॥८२॥" -ibid.
2. For instance, in Prof. K. V. Abhyankar's edition, the last verse of this *Nijjutti* runs as under :-
"आओ दो चूलाओ आणीआ **जक्खिणीए** अज्जाए ।
सीमंधरपासाओ भवियाण विबोहणट्ठाए ॥४४७॥"
3. "अंगप्पभवा जिणभासिया य पत्तेयबुद्धसंवाया । बंधे मुक्खे य कया छत्तीसं उत्तरज्झयणा ॥४॥

his com. (p. 5)[1] to this work observes that the 2nd *ajjhayaṇa* is taken from *Dṛṣṭivāda*, the 10th is propounded by Lord Mahāvīra, the 8th is the work of Kapila, and the 23rd is a *saṁvāda* between Keśin and Indrabhūti. Some even go to the length of saying that all the 36 *ajjhayaṇas* have been revealed–propounded by Lord Mahāvīra when he was about to attain *nirvāṇa*. This view is challenged and rightly by the late Vijayānanda Sūri alias Ātmārāmjī Mahārāja, with whom I, too, concur. I am at present inclined to believe that *Uttarajjhayaṇa* of multiple authorship is anterior to *Dasaveyāliya*. On this basis I may tentatively suggest the following order for the *Mūlasuttas* according to their composition :-

(1) *Āvassaya*, (2) *Uttarajjhyaṇa*, (3) *Dasaveyāliya*, (4) its two *Cūlās*, (5) *Piṇḍanijjutti* and (6) *Ohanijjutti*.

Païṇṇaga – This is a term used in *Nandī* (s. 44 etc.),[2] and its Saṁskṛt equivalent *Prakīrṇaka* occurs in *Triṣaṣṭi* (I, 3, 581)[3] etc. Instead of *Païṇṇaga* we have at times *Païṇṇagajjhayaṇa*[4] (Sk. *Prakīrṇakādhyayana*) and *Païṇṇa*[5] (Sk. *Prakīrṇa*) as well. Thus a particular group of the sacred works of the *Jainas* is named in Prākṛta in three ways : (i) *Païṇṇaga*, (ii) *Païṇṇajjhayaṇa* and (iii) *Païṇṇa*. Out of these the 1st and the last can be translated as "a miscellany"[6] whereas the second as 'a miscellaneous lesson', but this is not what this special group stands for. It practically conveys the sense of

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1. "अङ्गाद्-**दृष्टिवादादेः** प्रभवः -उत्पत्तिरेषामिति अङ्गप्रभवानि, यथा **परिषहाध्ययनं**, वक्ष्यति हि-
"**कम्मप्पवाय**पुव्वे सत्तरसे पाहुडंमि जं सुत्तं । सनयं सोदाहरणं तं चेव इहंपि णायव्वं ॥१॥"
जिनभाषितानि यथा **द्रुमपुष्पिका**ऽध्ययनं, तद्धि समुत्पन्नकेवलेन भगवता **महावीरेण** प्रणीतं, यद् वक्ष्यति- "तंणिस्साए भगवं सीसाणं देइ अणुसट्ठिं" ति, 'चः' समुच्चये, प्रत्येकबुद्धाश्च संवादश्च प्रत्येकबुद्धसंवादं तस्मादुत्पन्नानीति शेषः, तत्र प्रत्येकबुद्धाः **कपिलादयः** तेभ्य उत्पन्नानि यथा **कापिला**ध्ययनं वक्ष्यति हि- 'धम्मदुया गीयं' तत्र हि **कपिलेने**ति प्रक्रमः, संवादः- सङ्गतप्रश्नोत्तरवचनरूपस्तत उत्पन्नानि, **यथा केशिगौतमीयं**, वक्ष्यति च-"**गोतमकेसीयो** य संवायसमुट्ठियं तु जम्हे यं" इत्यादि ।"
2. See p. 16, fn. 1 and p. 23, fn. 3.
3. "विस्तृतं बहुधा पूर्वैरङ्गोपाङ्गैः प्रकीर्णकैः । स्याच्छब्दलाञ्छितं ज्ञेयं श्रुतज्ञानमनेकधा ॥५८१॥"
4. "पइण्णगज्झयणा वि सव्वे कालिय-उक्कालिया चउरासीइ सहस्सा" -*Cuṇṇi* (p. 50) on *Nandī* (s. 44)
5. "**तंदुलवेयालियया ३३ चंदाविज्झय ३४ तहेव गणिविज्जा ३५ ।
निरयविभत्ती ३६ आउरपच्चक्खाणा ३७ इय पइन्ना ॥३५०॥**"
From this it appears that only the 5 works mentioned here are *Païṇṇagas*.
6. In *A. His. of Ind. Lit.* (vol II, p. 429) the word *Païṇṇas* is translated as "scattered pieces", whereas on p. 473, the word "*Prakīrṇakas*" as "miscellanea". Further, on . 458 it is said: "The ten Païṇṇas or "scattered pieces" correspond to the Vedic Pariśiṣṭas, and are, like the latter mostly metrical and deal with all kinds of subjects pertaining to the Jaina religion"

āvassaya-vaïritta – a fact one can infer from the *Cuṇṇi* (p. 50)[1] on *Nandī* (s. 44). One may even go a step forward and equate it with *aṅga-bāhira*.

Number – As regards the number of the *Païṇṇagas*, it is not fixed like the number of the *Aṅgas* which is, of course, 12 for one and all the *tīrthas*. This number differs from *tīrtha* to *tīrtha*. For instance, there were 84000 *Païṇṇagas* in the *tīrtha* of Lord Ṛṣabha, *saṅkhyāta* in the *Tīrthas* of subsequent 22 *Tīrthaṅkaras*, and 14000 in the *tīrtha* of Lord Mahāvīra; or in every *tīrtha* the number of the *Païṇṇagas* was as many thousands as the number of pupils endowed with four types of *mati*, a *Tīrthaṅkara* had.[2] At the time when *Nandī*[3] was composed, the names of 60[4] (31+29) *Païṇṇagas* were noted while at the time *Pakkhiyasutta*[5] was composed, the names of 65[6] (37+28) *Païṇṇagas* were noted. But at least since the time of Bhāvaprabha Sūri, the number of *Païṇṇagas* is fixed as ten.[7] In his com. (p. 94) on *Jainadharmavarastotra* (v. 30) the 10 *Païṇṇagas* are mentioned as under :-

"अथ **चउसरण** पयन्नु २ **आउरपच्चक्खाण** ३ **भक्तपरिज्ञा** ४ **तंदुलवियालियं** ५ **चंदाविजय** ६ **गणविज्जा** ७ **मरणसमाहि** ८ **देवेन्द्रसूत्र** ९ **संस्तारक** १० इति दश प्रकोर्णकाणि ।"

Here, through over-sight, one *Païṇṇaga* is left out. Probably it is *Mahāpaccakkhāṇa*.

Though the number of the *Païṇṇagas* has been fixed as ten at least for the last 200 years, there is no uniformity as to which works are to be so looked upon.[8] However, in Weber's *Verzeichniss der Sānskṛit und Prākṛit-*

1. See fn. 3.
2. See p. 23 fn. 3.
3. This cannot be dated later than the date of the redaction of the canon which is either *Vīra Saṁvat* 980 or 993.
4. See pp. 23 and 24.
5. Its date is to be settled, but it is certainly prior to *Saṁvat* 1180, the year in which Yaśodeva Sūri commented upon it.
6. See pp. 23 and 24.(7). See p. 35
8. This is borne out by *Jaina Granthāvalī* where three different sets of 10 *Païṇṇagas* are mentioned as under :-

   (i) चतुःशरण, आतुरप्रत्याख्यान, भक्तपरिज्ञा, संस्तारक, तंदुलवैचारिक, चंद्रवेध्यक, देवेंदस्तव, गणिविद्या, महाप्रत्याख्यान and वीरस्तव - pp. 44-46.

   (ii) अजीवकल्प, गच्छाचार, मरणसमाधि, सिद्धप्राभृत, तीर्थोद्‌गार, आराधनापताका, द्वीपसागप्रज्ञप्ति, ज्योतिष्करंडक, अंगविद्या and तिथिप्रकीर्णक-pp. 62-64.

   (iii) पिंडविशुद्धि, सारावलि, पर्यंताराधना, जीवविभक्ति, कवचप्रकरण, योनिप्राभृत, अंगचूलिया, वंगचूलिया, वृद्धचतु:शरण and जंबूपयन्नो-pp. 64-68.

   On p. 72, all these three sets are given; but through over-sight *Piṇḍaniryukti* is mentioned there, instead of *Piṇḍaviśuddhi*.

handschriften der Königlischen Bibliothek zu Berlin (vol. II, pt. II), in *La Religion Djaïna* by Guérinot, in *A His. of Ind. Lit.* (vol. II, p. 429) and *D. C. J. M.* (vol. XVII, pt. 1) the following works are noted as 10 *Paiṇṇagas* :-

(1) *Caüsaraṇa*, (2) *Āurapaccakkhāṇa*, (3) *Bhattapariṇṇā*, (4) *Saṁthāraga*, (5) *Tandulaveyāliya*,[1] (6) *Candāvijjhaya*, (7) *Devindatthaya*, (8) *Gaṇivijjā*, (9) *Mahāpaccakkhāṇa* and (10) *Vīratthava*.[2]

In the edition published by Rai Dhanapatisinh Bahadur, in A. D. 1886 we have the following 10 *Paiṇṇagas* :-

(1) *Catuḥśaraṇa*, (2) *Tandulavaicārika*, (3) *Devendrastava*, (4) *Gaṇividyā*, (5) *Saṁstāraka*, (6) *Āturapratyākhyāna*, (7) *Bhaktaparijñā*, (8) *Candrāvedhyaka*, (9) *Mahāpratyākhyāna* and (10) *Maraṇavibhakti* (also known as *Maraṇasamādhi*).

In the Āgamodaya Samiti Series the following 10 *Paiṇṇagas* have been published in A. D. 1927 in the order noted below :-

(1) *Catuḥśaraṇa*, (2) *Āturapratyākhyāna*, (3) *Mahāpratyākhyāna*, (4) *Bhaktaparijñā*, (5) *Tandulavaicārika*, (6) *Saṁstāraka*, (7) *Gacchācāra*, (8) *Gaṇividyā*, (9) *Devendrastava* and (10) *Maraṇasamādhi*.

In Prof. Schubring's *Die Lehre der Jainas nach der alten Quellen dargestellt*, the very 10 *Paiṇṇagas* noted in *D. C. J. M.*, etc. along with two more viz. *Tīrthodgālika* (Pr. *Tītthogāliya*) and *Ārādhanāpatākā* (Pr. *Ārāhaṇāpaḍāyā*) are dealt with.

In *D. C. J. M.* (vol. XVII, pt, I, pp. 317-388), I have described the following works as supernumerary *Paiṇṇagas* :-

(1) *Aṅgacūliyā*, (2) *Aṅgavijjā*, (3) *Ajīvakappa*, (4) *Āurapaccakkhāṇa*, (5) *Ārāhaṇāpaḍāyā*, (6) *Kavayaddāra*, (7) *Gacchāyāra*, (8) *Jambūsāmiajjhayaṇa*, (9) *Joïsakaraṇḍaga*, (10) *Tithogāli*, (11) *Dīvasāgarapaṇṇattisaṅgahaṇī*, (12) *Pajjantārāhaṇā*, (13) *Piṇḍavisuddhi*, (14) *Maraṇavihi*, (15) *Joṇipāhuḍa*,[3] (16)

1. In Hemacandra's com. (p. 5ᵃ) on *Aṇuogaddāra*, this work is named as *Taṇḍulavicāraṇā*. The pertinent line is as under :-

"आवश्यकादिषु तण्डुलविचारणादिप्रकीर्णकेष्वपि चैष एव विधिः"

2. The Saṁskṛta titles of these ten works are as under :-

(i) *Catuḥśaraṇa*, (ii) *Āturapratyākhyāna*, (iii) *Bhaktaparijñā*, (iv) *Saṁstāraka*, (v) *Tandulavaicārika*, (vi) *Candrāvedhyaka*, (vii) *Devendrastava*, (viii) *Gaṇividyā*, (ix) *Mahāpratyākhyāna* and (x) *Virastava*.

3. This work is also known as *Joṇivihāṇa* referred to in the following verse of *Viśeṣāvassayabhāsa* as can be seen from its com. (p. 750) by Maladhārin Hemacandra Sūri:

"इति रुक्खायुवेदे जोणिविहाणे य विसरिसेहिंतो । दीसइ जम्हा जम्म सुहम्म ! तं नायमेगंतो ॥१७७५॥"

Vaṅgacūliyā, (17) *Sārāvalī* and (18) *Siddhapāhuḍa*.

In this connection it may be mentioned that as suggested by Prof Schubring, *Kavayaddāra* is a part and parcel of *Ārāhaṇāpaḍāyā* (dāra 30, from v. 25).[1] Thus there remain 17 works for which the designation *Paiṇṇaga* should be justified. Out of these works (3), (4), (7), (8), (14) and (17) are referred to as *Paiṇṇagas* in their corresponding Mss.,[2] whereas the rest in *Jaina Granthāvalī* (pp. 62-68).

As a passing reference it may be noted that 13 *Paiṇṇagas* are mentioned in the following verses of *Siddhāntāgamastava* – a fact noted in its *vivṛti* by a pupil of *Viśālarāja*[3] :-

"वन्दे मरणसमाधिं प्रत्याख्याने 'महा'-'ऽऽतुरो'पपदे ।
संस्तार-चन्द्रवेध्यक-भक्तपरिज्ञा-चतुःशरणम् ॥३२॥
वीरस्तव-देवेन्द्रस्तव-गच्छाचारमपि च गणिविद्याम् ।
द्वीपाब्धिप्रज्ञप्तिं तण्डुलवैतालिकं च नुमः ॥३३॥

Authorship – Most of *Paiṇṇagas* are anonymous, but some of them viz. *Caüsaraṇa*, *Āurapaccakkhāṇa*[4] and *Bhattapariṇṇā* are attributed to *Vīrabhadra*. Some take this *Vīrabhadra* to be a pupil of Lord Mahāvīra, who himself had given him *dīkṣā*, whereas others believe that *Vīrabhadra*, the author of these works (as available now) is the same as the author of *Ārāhaṇāpaḍāyā* which is composed in *Saṁvat* 1008,[5] and which refers to *Bhāttapariṇṇā*.[6] *Vaṅgacūliyā* (*Vaggacūliyā*) is composed by Jassabhadda, *Jonipāhuḍa* by *Paṇhapravaṇa* (?), *Pajjantārāhaṇā* by Soma Sūri and *Piṇḍavisohi* by Jinavallabha Gaṇi.[7] As regards *Gacchāyāra*, its author whoever he may be, has not flourished prior

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1. See the German Review of *D. C. J. M.* (vol. XVII, pts. I and II published in *Orientalistische Literaturzeitung* (1937, Nr. 3, p. 185). Here it is said that *Dīvasāgarapaṇṇattisaṅgahaṇi* is a part of *Jīvābhigama*.
2. See *D. C. J. M.* (vol. XVII, pt. I)
3. See my article entitled "Methods adopted by Jaina writers for recording their names and those of their Gurus in the works composed by them" and published in *The Annals of B. O. R. I.* (vol. XVII, pt. I, pp. 84-86.)
4. That the author of this work is Vīrabhadra suggested in its com. See *D. C. J. M.* (vol. XVII, pt. I, pp. 276-278).
5. See *D. C. J. M.* (vol. XVII, Pt. I, p. 329).
6. Vide Muni Punyavijaya's private communication to me wherein he refers to his article "आराधनापताका और वीरभद्रगणि" published several years ago in *Jaina Hitaiṣī*.
7. For his life and works see *Apabhraṁśakāvyatrayī* (intro. pp. 5-37). He died in *Saṁvat* 1167. In *Saṁvat* 1125, he corrected *Saṁvegaraṅgaśālā* of Jinacandra Sūri.

to the composition of *Mahānisīha, Kappa*, and *Vavahāra* since as specifically mentioned in this *Gacchāyāra*, it is based upon these works.

Cūliyāsutta – This is a designation used for only two works *Nandī* and *Aṇuogaddārā*. *Cūlikāsūtra* is its Saṁskṛt equivalent. How this name has arisen is not clear. Does it mean that these works are as it were appendages to the fundamental works and hence they are so named ?

I do not know of any source of sufficient antiquity that employs this terminology for these two works. The earliest work I can point out at present is an *Epitome of Jainism*[1] (p. 692 and Appendix C, p. xxxvii) by Nāhar and Ghosh. A. D. 1917.

This finishes a rough survey of the main types of classifications of the *Āgamas*. So I shall now try to classify them from other stand-points. To begin with, I may group them according to the specific *anuyoga* they are associated with. Of course, such a state of affairs did not exist prior to the time of Ārya Rakṣita Sūri. It is this Sūri who on seeing that his pupil Puṣpamitra found it difficult to remember all the four *anuyogas*[2] associated with the *Āgamas*, divided them into four groups according to the *anuyoga* with which they were mainly concerned. On this basis we learn that the 1st 11 *Aṅgas* and *Dasaveyāliya* are associated with *caraṇakaraṇānuyoga*; *Uttarajjhayaṇa* and *Isibhāsiya*, with *dharmakathānuyoga*; *Sūrapaṇṇatti; Jambuddīvapaṇṇatti* and the like, with *gaṇitānuyoga*; and the *Puvvagaya*, with *Dravyānuyoga*.[3] This information is incomplete; for, several scriptures are left out. It is however possible to fix the particular *anuyoga* in their case, too. Consequently instead of doing so, I shall define the four *anuyogas*. *Caraṇakaraṇānuyoga* takes into account the rules and regulations governing the life of a *Jaina* clergy; *dharmakathānuyoga*[4] deals with religious stories,

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1. Herein, over and above the names of 45 *Āgamas*, those of 36 works known as *Jaina Nigamas* or *Upaniṣads* are given.
2. The earliest source mentioning the 4 *anuyogas* seems to be the *Nijjutti* on *Dasaveyāliya*. The pertinent verses are as under:-
"सुयनाणे अणुओगेणाहिगयं सो चउव्विहो होइ । चरणकरणाणुओगे धम्मे काले य दविए य ॥३॥
अपुहुत्तपुहुत्ताइं निद्दिसिउं एत्थ होइ अहिगारो । चरणकरणाणुयोगेण तस्स दारा इमे होन्ति ॥४॥"
In the *Cuṇṇi* (p. 2) on this *Nijjutti*, we have:
"सो य चउव्विहो, तं जहा–चरणकरणाणुयोगो, धम्माणुयोगो, गणियाणुयोगो दव्वाणुओगो."
3. There are ten types of *daviyāṇuoga*. see Ṭhāṇa (s. 727) Cf. "चरणकरणाणुयोगो णाम कालियसुयं, धम्माणुयोगो **इसिभासियाइं उत्तरज्झयणादि**, गणिणा(?)णुयोगो **सूरपण्णत्ति जंबुद्दीवपण्णत्ति** एवमादि, दवियाणुयोगोणाम दिट्ठिवायो"—*Dasaveyāliyacuṇṇi* (p. 2)
4. For this we have in Prākṛt *dhammakahāṇuoga* and *dhammāṇuoga*.

parables and the like; *gaṇitānuyoga* of which *kāla*[1] is a synonym, is associated with mathematics; and *Dravyānuyoga*[2] deals with philosophy–metaphysics, logic etc.

The *Āgamas* can be also classified according to the number of their titles; for, there are at least some *Āgamas* which have more than one title. For instance, out of the 12 *Aṅgas*, the 2nd has 3 : *Sūtagaḍa*, *Suttakaḍa* and *Sūyagaḍa*,[3] the 5th 5 : *Bhagavatīviyāhapaṇṇatti*, *Bhagavatī*, *Viāhapaṇṇatti*, *Vivāhapaṇṇatti* and *Paṇṇatti*;[4] the 10th 2 : *Paṇhāvāgaraṇa* and *Paṇhāvāgaraṇadasā* and the 12th 10 : *Diṭṭhivāta*, *Heuvāta*, *Bhūyavāta*,[5] *Taccāvāta*, *Sammāvāta*, *Dhammāvāta*. *Bhāsavijata*, *Puvvagata*, *Aṇujogagata* and *Savvapāṇabhūtajīvasattasuhāvaha*.[6] It may be mentioned *en passant* that the 6th, 7th and 9th *Aṅgas* have more than one title in *Saṁskṛt*, though each has only one in *Prākṛt*. To be explicit, the 6th *Aṅga* has 3 : *Jñātādharmakathā*, *Jñātādharmakathā*[7] and *Jñātṛdharmakathā*[8]; the 7th 2 : *Upāsakadaśā* and *Upāsakādhyayanadaśā*; and the 9th 2 : *Anuttaraupapātikadaśā* and *Anuttaropapātikadaśā*.

Turning to the *aṅga-bāhira* works, we find that some of them, too, have more *Prākṛt* titles than one. As for example, the 1st *Uvaṅga* has 2 : *Ovavāiya* and *Uvavāiya*; the 3rd 2 : *Jīvābhigama* and *Jīvājīvābhigama*; and the 8th 2 : *Nirayāvaliyā* and *Kappiyā*. Out of the remaining *Āgamas*, *Nisīha* has

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1. See fn. 1.
2. In Prākṛt we have for this, *davvāṇuoga* and *daviyāṇuoga*, too.
3. This is what we learn from the following verse of *Sūyagaḍanijjutti* :—
"**सूयगडं** अङ्गाणं बिइयं तस्स य इमाणि । **सूतगडं सुत्तकडं सूयगडं** चेव गोण्णाइं ॥२॥"
4. This name occurs in *Antagaḍadasā* (vagga VI, para 2) and in *Vivāgasuya* (suyakkhandha I, ajjhayaṇa 2). The pertinent lines are respectively as under :—
"तए णं से **मकाई** गाहावई इमीसे कहाए लद्धट्ठे जहा **पण्णत्तीए गंगदत्ते**"
"**इन्दभूइ** नामं अणगारे जाव लेस्से छट्ठंछट्ठेण जहा **पण्णत्तीए**"
5. Instead of this we have *Bhūyāvāya*, too (vide p. 11, fn. 1).
6. "**दिट्ठिवायस्स** णं दस नामवेज्जा पं० तं०-दिट्ठिवातेति वा हेउवातेति वा भूयवातेति वा तच्चावातेति वा सम्मावातेति वा धम्मावातेति वा भासाविजतेति वा पुव्वगतेति वा अणुजोगगतेति वा सव्वपाणभूतजीवसत्तसुहावहेति वा"—*Ṭhāṇa* (X; s. 742).
7. See p. 27, fn. 5.
8. See the following line of *Tattvārtharājavārtika* (p. 51):-
"तद्यथा-**आचारः, सूत्रकृतं, स्थानं, समवायो, व्याख्याप्रज्ञप्तिः, ज्ञातृधर्मकथा, उपासकाध्ययनं अंतकृद्दश, अनुत्तरौपपातिकदश, प्रश्नव्याकरणं, विपाकसूत्रं, दृष्टिवाद** इति ।"

4 : *Nisīha*, *Nisīhajjhayaṇa*, *Āyārapagappa*[1] and *Paggappa*;[2] *Dasāsuyakkhandha*, 4 : *Dasāsuyakkhandha*, *Āyāradasā*, *Dasā* and *Dasāsuya*; *Uttarajjhayaṇa*, 2 : *Uttarajjhayaṇa* and *Uttarajjhāyā*[3]; *Dasaveyāliya*, 2 : *Dasaveyāliya* and *Dasakāliya*; *Caüsaraṇa* 2: *Caüsaraṇa* and *Kusalānubandhiajjhayaṇa*; *Maraṇavihi*, 2 : *Maraṇavihi* and *Maraṇasamāhi*; and *Joṇipāhuḍa*, 2 : *Joṇipāhuḍa* and *Joṇivihāṇa*.

So far as the *Saṁskṛt* titles of the *aṅga-bāhira* works are concerned, the 2nd *uvaṅga* has 3 titles viz. *Rājapraśnīya*, *Rājaprasenakīya* and *Rājaprasenjit* (vide p. 33, fn. 2). Same is the case with *Tandulavaicārika*. For, besides this title it has two more : *Taṇḍulavicāraṇā* and *Taṇḍulavaitālika* (vide p. 50, fn 1 and p. 51).

As noted on p. 2, some of the scriptures have their titles in plural. So they can be divided into two classes : (i) those having their titles in plural and (ii) those having them in singular. *Aṅgas* 6 to 11, *Uvaṅgas* 8 to 12, *Uttarajjhayaṇa*, *Dasā* and *Isibhāsiya* and some noted on p. 23 belong to the former class whereas the rest to the latter class.

It may be mentioned in passing that *Pajjosaṇākappa* has a popular title viz. *Kalpasūtra* and *Kappa*, *Bṛhatkalpasūtra*.

Another stand-point which can be utilized for the classification of the *Āgamas* is to note as to which of them have a common ending. On this basis we can form groups of *Āgamas* which end in (i) *dasā*, (ii) *vavāya*, (iii) *suya*, (iv) *ajjhayaṇa*, (v) *bhāvaṇā*, (vi) *paṇṇatti*, (vii) *vibhatti*, (viii) *cūliyā*, (ix) *nijjutti*, (x) *visohi*, (xi) *thaya*, (xii) *vijjā*, (xiii) *vihi*, (xiv) *veyāliya*, (xv) *paccakkhāṇa* and (xvi) *pariyāvaṇiya*. The detailed list of all these 16 groups having corresponding endings may be given as under :-

I. *Aṅgas* 6 to 11, *Vaṇhidasā*, *Āyāradasā*, *Bandhadasā*, *Dogiddhidasā*, *Dīhadasā*[4]

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1. This word occurs in *Nisīhabhāsa* as can be seen from the following line occurring in *D. C. J. M.* (vol. XVII, pt. II, p. 10) :-
"आयारपगप्पस्स उ इमाइं गोण्णाइं णामधिज्जाइं"
See also *Āyāranijjutti* (v. 291).
2. Cf. *D. C. J. M.* (vol. XVII, Pt. III, p. 437).
3. See p. 40, fn. 3,
4. This has 10 *ajjhayaṇas* some of which agree in name with those of *Nirayāvalisuyakkhandha—Narakāvalikāśrutaskandha* as suggested by Abhayadeva Sūri in his com. (pp. 512ᵃ-513ᵃ) on *Ṭhāṇa* (X; s. 755).

and [1]*Saṅkhevitadasā*[2].

II. *Aruṇovavāya*, *Garulovavāya*, *Devindovavāya*, *Dharaṇovavāya*, *Varuṇovavāya*, *Velandharovavāya* and *Vesamaṇovavāya*.

III. *Uṭṭhāṇasuya*, *Culla-kappasuya*, *Mahā-kappasuya*, *Vīyarāgasuya*, *Saṁlehaṇāsuya* and *Samuṭṭhāṇasuya*.

IV. *Uttarajjhayaṇa*, *Kusalānubandhiajjhayaṇa*, *Jambūsāmi-ajjhayaṇa*, *Nandiajjhayaṇa* and *Nisīhajjhayaṇa*.

V. *Āsīvisabhāvaṇā*, *Caraṇabhāvaṇā*, *Ṭhimiṇabhāvaṇā*, *Ditthīvisabhāvaṇā* and *Mahāsumiṇabhāvaṇā*.

VI. *Candapaṇṇatti*, *Jambuddīvapaṇṇatti*, *Dīvasāgarapaṇṇatti* and *Sūrapaṇṇatti*.

VII. *Khuḍḍiyā-vimāṇapavibhatti*, *Jhāṇavibhatti*, *Maraṇavibhatti* and *Mahalliyā-vimāṇapavibhatti*.

VIII. *Aṅgacūliyā*, *Vaggacūliyā* and *Vivāhacūliya*.

IX. *Ohanijjutti*, *Piṇḍanijjutti* and *Saṁsattanijjutti*.

X. *Āyavisohi*, *Nirayavisohi* and *maraṇavisohi*.

XI. *Devindatthaya* and *Vīratthaya*.

XII. *Aṅgavijjā* and *Gaṇivijjā*.

XIII. *Caranavihi* and *Maraṇavihi*.

XIV. *Tandulaveyāliya* and *Dasaveyāliya*.

XV. *Āurapaccakkhāṇa* and *Mahāpaccakkhāṇa*.

XVI. *Uṭṭhāṇapariyāvaṇiya* and *Nāgapariyāvaṇiya*.

To all these classifications of *Āgamas*, one more may be added. This is based upon the fact that some of the *Āgamas* have practically the same

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1. As stated in Ṭhaṇa (X; s. 755) it has the following 10 *ajjhayaṇas* :-
"खुड्डिया विमाणपविभत्ती १ महल्लिया विमाणपविभत्ती २ अंगचूलिया ३ वग्गचूलिया ४ विवाहचूलिया ५ अरुणोववाते ६ वरुणोववाए ७ गरुलोववाते ८ वेलंधरोववाते ९ वेसमणोववाते १०"

2. Cf. the following sūtra of *Ṭhāṇa* (X) :-
"दस दसाओ पं० तं० कम्मविवागदसाओ उवासगदसाओ अंतगडदसाओ अणुत्तरोववायदसाओ आयारदसाओ पण्हावागरणदसाओ बंधदसाओ दोगिद्धिदसाओ दीहदसाओ संखेवितदसाओ ।"
The 1st *suyakkhandha* of *Vivāgasuya* is known as *Kammavivāgadasā*.

title except that the word meaning small or great is used as a prefix. They are : (i) *Culla-kappasuya* and *Mahā-kappasuya*, (ii) Khuḍḍiyā-*vimāṇapavibhatti* and *Mahalliyā-vimāṇapavibhatti*, (iii) *Nisīha* and *Mahānisīha* and (iv) *Paṇṇavaṇā* and *Mahāpaṇṇavaṇā*.[1]

So much for the *Āgamas* of the *Śvetāmbaras*. The Digambaras, too, divide their *Āgamas* into two classes : (i) *aṅga-praviṣṭa* and (ii) *aṅga-bāhya*. The former has 12 sub-divisions, and their names almost tally with those of the 12 *Aṅgas*. The latter has many sub-divisions, *kālika* and *utkālika* being chief of them. *Uttarādhyayana* is mentioned in this connection in *Tattvārtharājavārtika* (p. 54); but it is there neither specifically referred to as *kālika* nor *utkālika*. Turning to *Tattvārthasāradīpikā*,[2] we learn that *Parikarma*, one of the five sections of *Dṛṣṭivāda* includes works such as *Candraprajñapti*, *Sūryaprajñapti* and *Jambūdvīpaprajñapti*. The *aṅga-bāhya* group is said to consist of 14 works, each of which is styled as *Prakīrṇaka*. The first four of them are entitled as *Sāmāyika*, *Caturviṁśatistava*, *Vandana* and *Pratikramaṇa*. These seem to correspond with the four sections of *Āvassaya*, out of six. The other works worth nothing are : *Daśavaikālika*, *Uttarādhyayana*, and *Kalpa-Vyavahāra* since they remind us of the corresponding works of the *Śvetāmbaras*. It may be mentioned that the *Digambaras* believe that it is long since that all the canonical treatises of the *Jainas* have been lost, and the *Śvetāmbara* canonical works are not genuine. Besides, the *Digambaras* have a secondary canon or a substitute canon. This canon which is spoken of as the four *Vedas*, consists of works of a later date. These works are divided into 4 *anuyogas*. As for example, the *Purāṇas* or the legendary works like *Padma-purāṇa*, *Harivaṁśa-purāṇa*, *Mahāpurāṇa*, *Uttara-purāṇa* etc., are looked upon as forming a group known as *prathamānuyoga*. Similarly cosmological works such as *Sūryaprajñapti*, *Candraprajñapti* etc., come under the group *karaṇānuyoga*. The works on the *dārśanika* (philosophical) literature e.g. Kundakunda's *Pavayaṇasāra*, Umāsvāti's *Tattvārtha*, Samantabhadra's *Āptamīmāṁsā* etc., form the third group styled as *dravyānuyoga*. Ritualistic works like Vaṭṭakera's *Mūlācāra* and *Trivarṇācāra*, Samantabhadra's

1. It may be noted that at times even *Piṇḍanijjutti* has the word *mahalliyā* prefixed to it, in order to distinguish it from the *Piṇḍesaṇa-nijjutti* which is smaller than this and which forms a part of *Dasaveyāliya-nijjutti*, See *D.C.J.M.* (vol XVII, pt. III, No. 1116).

2. On the basis of this work, a complete survey of the canonical treatises of the *Digambaras* is given in Bhandarkar's Report for 1883-4, p. 106 ff. As stated in *A His. of Ind. Lit.* (vol. II, p. 473 n) this may be compared with Weber, HSS.-verz. II, 3, 823 f., Guerinot, p. xxx f., and J. L. Jaini's preface (p. 12 ff.) to SBJ (vol. V).

Ratnakaraṇḍaśrāvakācāra make up the fourth group known as *caraṇānuyoga*. This is what we learn from A *His.* of *Ind. Lit.* (vol. II, p. 474) where the following note occurs by way of substantiating this information :-

"Cf. G. *Bühler*, in Ind. Ant. 7, 1878, p. 28 f.; *Farquhar*, Outline, 218 f.; *Guerinot*, La religion Djaina, p. 81 ff., 85 f. A somewhat divergent division of the Anuyoga is given by S. C. Ghoshal in SBJ, I, p. XI." *Ādipurāṇa* (XXXIV, 135 ff.) and *Harivaṁśapurāṇa* (II, 92 ff.) give some information about the 12 Aṅgas.

We may now end this chapter by noting that the number of the *Āgamas* was fixed as 45 at least by the time *Viyārasāra* was composed, and this number is acceptable even now to several *Mūrtipūjaka Śvetāmbaras* who look upon 11 *Aṅgas*, 12 *Uvaṅgas*, 6 *Cheyasuttas*, 4 *Mūḷasuttas*, 10 *Paiṇṇagas*, and 2 *Cūliyāsuttas* as the 45 *Āgamas*.[1] Some of them however believe that the number of the *Āgamas* is 84 consisting of the following works :-

11 *Aṅgas*, 12 *Uvaṅgas*, 5 *Cheyasuttas*, 3 *Mūlasuttas*, 30 *Paiṇṇagas*, 2 *Cūliyāsuttas*, *Pakkhisutta*, *Khāmaṇāsutta*, *Vandittusutta*, *Isibhāsiya*, *Pajjosaṇākappa*, *Jīyakappam Jaïjīyakappa*, *Saḍḍhajīyakappa*, 10 *Nijjuttis*, *Piṇḍanijjutti*, *Saṁsattanijjutti* and *Viśeśāvassayabhāsa*.

The late Rajendralal Mitra in his *Notices of Sanskrit Manuscripts*[2] (vol. III, p. 67) has given a list which is strikingly different from the traditional one.

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1. These are also known as *Suttas* and *Siddhānta* as well.
2. This has been published from Calcutta, in A. D. 1874.

III

REDACTION OF THE JAINA CANON

In ancient days in India, it was customary to transmit learning from generation to generation orally, and that this state of affairs continues down to the present times at least in the case of the olden type of *pāṭhaśālās*[1] which teach Jainism, *Saṁskṛt* or the like. This will show that it is not the want of knowledge of the art of writing to which this state of affairs can be ascribed. For, according to the *Jaina* tradition Lord Ṛṣabha who flourished in the 3rd *ara* (spoke) of the present *avasarpiṇī* period, taught this art of writing 18 *lipis*[2] to his daughter *Brahmī* with his right hand.[3] The *Vaidika* Hindus, on the other hand, ascribe it to Brahman, the Creator of the Universe. Leaving aside these prehistoric items of a very remote age, and turning to a period only 4000 years preceding the present century, we can give ample proofs of the fact that India knew the art of writing in the remote past. Various scripts such as *Brāhmī*, Mohenjo Dero[4] etc., bear full testimony to this. It however seems true that the art of printing was unknown in ancient days in India.

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1. For a brief desciption see my paper on *The Jaina System of Education* (pp. 218-219) published in "Journal of the University of Bombay" (vol. VIII, pt. 4).
2. For exposition of these 18 *lipis* see my paper on *Outlines of Paleography* (pp. 93-94) published in J. U. B. (vol. VI, pt. 6).
3. Cf. the following line occurring in the *Bhāsa* on *Āvassaya* :-

   "लेहं लिवीविहाणं जिणेण **बंभीइ** दाहिणकरेणं"

   Abhayadeva Sūri's com. (p. 36[b]) on *Samavāya* (XVIII) and his com. (p. 5[a]) on *Viyāhapaṇṇatti, Triṣaṣṭi* (1, 2, 963), Amaracandra Sūri's *Padmānanda mahākāvya* (X, 79) and *Subodhikā* (p. 149[b]) may be consulted in this connection.
4. Rev. H. Heras has written an article on "The Eastern Island script and the script on Mohenjo Dero". See A. B. O. R. I. (vol. XIX, pt. II, pp. 122-126).

That the sacred works of *Jainas* were not freely reduced to writing for several centuries and thus for this period the services of the art of writing remained practically unutilized for lightening the burden of the memory, requires a satisfactory explanation. In the case of the *Vaidika* literature, it may be argued that its sacred character was partly responsible for this; for, it was probably feared that the most sacred possession of the race might pass into profane hands, if the *Vedas* were committed to writing.[1] Furthermore, the necessary guidance for cultivating proper accent and intonation – a point of great importance could be had from the lips of an animate teacher and not from the pages of an inanimate book[2]. Over and above this, there was a danger of a scribe committing dittographic and haplographic errors and at times misreading the characters and thus transforming the original out of recognition[3]. I do not think, it is any one of these considerations that weighed heavily in the minds of the *Jaina* saints and that prevented them from reducing to writing the sacred works of their school. On the contrary, it appears that their desire of strictly observing their noble and ennobling *mahāvrata* viz. *aparigraha* prevented them from resorting to writing. Moreover, those saints who kept Mss. were denounced. This is borne out by the *Cuṇṇi* (p. 21[4]) on *Dasaveyāliya*, the *Bhāsa*[5] on *Nisīha*, the *Bhāsa*[6] on *Kappa* etc. Further, penances were prescribed to those who wrote even one letter[7]. But the times, as it were, willed it otherwise, and in course of time these rules had to be modified[8], so much so that permission was given for keeping any of the five types[9] of Mss. pertaining to the *Nijjuttis* of *Kāliyasuya*[10], on finding that the intellect, the grasping power and the retentive capacity were getting deteriorated[11]. Later on, it was found absolutely necessary to prepare a number of Mss. of the *Jaina* canonical literature. How this happened may be briefly described as under :-

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1-3. See Dr. A. S. Altekar's *Education in Ancient India* (pp. 145-146).

4. "पोत्थएसु घेप्पंतएसु असंजमो भवइ"

5-6. "पोत्थग जिण दिट्ठंतो वग्गुर लेवे य जाल चक्के य"

7. "जत्तियमेत्ता वारा मुंचंति बंधति व जत्तिया वारा ।
जति अक्खराणि लिहति व तति लहुगा जं च आवज्जे ॥" —*Bhāsa* on *Kappa*

8. In the *Cuṇṇi* (p. 21) on *Dasaveyāliya*, it is said : "कालं पुण पडुच्च चरणकरणट्ठा अवोच्छित्तिनिमित्तं च गेण्हमाणस्स पोत्थए संजमो भवइ ।"

9. See my paper *Outlines of Paleography* (pp. 101-102).

10. In the *Bhāsa* on *Nisīha* (XII) it is observed : "घेप्पति पोत्थगपणगं कालिगणिज्जुत्तिकोसट्ठा"

11. In the *Visehacuṇṇi* on *Nisīha*, it is remarked : "मेहा-ओगहण-धारणादिपरिहाणिं जाणिऊण कालियसुयणिज्जुत्तिणिमित्तं वा पोत्थगपणगं घेप्पति । कोसो त्ति समुदाओ ।"

It was in the time of Skandila Sūri that a famine[1] lasted for 12 years. Some say that it worked a havoc on the *Jaina* scriptures while others say that it so happened that all the principal *Anuyogadharas* except Skandila Sūri died in Northern India.[2] So Skandila summoned a council of *Jaina* saints at Mathurā and made up the *kāliyasuya* by taking a note of whatever could be gathered from them.[3] A similar attempt to this *Māthurī*[4] or *Skāndilī vācanā* was almost simultaneously made by *Nāgārjuna*[5] at Valabhī (modern Valā of Kathiawar)[6]. Hemacandra Sūri, in his commentary (p. 207) on *Yogaśastra* says that the *Āgamas* were got written by Skandila Sūri and Nāgārjuna Sūri[7]. Unfortunately it so–happened that the version of one did not tally with that of the other in its entirety[8]. So an attempt

1. In the *Jaina* literature we come across references about three twelve-year famines prior to this. They occurred in the time of Bhadrabāhusvāmin, Ārya Suhastin (c. *Vīra Saṁvat* 291) and Vajrasvāmin respectively. The first of them was terrible; for it made all the Munis except Bhadrabāhusvāmin forget *Diṭṭhivāya* (for details see Ch. IV). As regards the other two famines, it appears that it did not affect the knowledge of the *Jaina* scriptures in the case of the survivors. But these famines must have severely told upon the scarcity of food–an inference we can draw from the following lines occurring in the *Cuṇṇi* (pt. I, p. 404) on *Āvassaya* :-

   "इतो य **वइरस्वामी** दक्खिणावहे विहरति, दुब्भिक्खं च जायं बारसवरिसगं, सव्वतो समंता छिन्नपंथा, निराधारं जातं। ताहे **वइरस्वामी** विज्जाए आहडं पिंडं तद्दिवसं आणेति"

2. Cf. the following lines occurring in the *Cuṇṇi* (p. 8) on *Nandī* :

   "बारससंवच्छरीए महंते दुब्भिक्खकाले भत्तट्ठा अण्णतो ठिताणं गहण-गुणणा-ऽणुप्पेहाऽभावतो सुते विप्पणट्ठे पुणो सुभिक्खकाले जाते 'मधुरा'ए महंते साधुसमुदए **खंदिलाय**रियप्पमुहसंघेण जो जं संभरइ त्ति एवं संघडितं कालितसुतं। जम्हा य एयं 'मधुरा'य कयं तम्हा 'माहुरा वायणा' भण्णति। × × × अण्णे भणंति–जहा सुतं ण णट्ठं तम्मि दुब्भिक्खकाले, जे अण्णे पहाणा अणुयोगधरा ते विणट्ठा, एगे **खंदिलाय**रिए संथेर, तेण 'मधुरा'ए अणुयोगो पुण साधूणं पवत्तियो त्ति सा 'महुरा वायणा' भण्णति।"

3. It appears that this happened sometime between *Vira Saṁvat* 827 and 840.
4. As this *vācanā* took place in the Śaurasena region, it is possible that the Śaurasenī Prākṛt may have influenced it.
5. His *vācanā* is known as *Nāgārjunī* or *Vālabhī*.
6. "अत्थि 'महुरा'उरीए सुयसमिद्धो **खंदिलो** नाम सूरी, तहा 'वलहि' नयरीए **नागज्जुणो** नाम सूरी। तेहि य जाए बारसवरिसिए दुक्काले निव्वडभावओ विफुट्टिं (?) काऊण पेसिया दिसोदिसिं साहवो। गमिउं च कहवि दुत्थं ते पुणो मिलिया सुगाले। जाव सज्झायंति ताव खंडुखुरुडीहूयं पुव्वाहियं। ततो मा सुयवोच्छित्ती होउ त्ति पारद्धो सूरीहिं सिद्धंतुद्धारो। तत्थ वि जं न वीसरीयं तं तहेव संठवियं। पम्हुट्ठाणं उण पुव्वावरावडंतसुत्तत्थाणुसारओ कया संघडणा।"—A Ms. of Bhadreśvara Sūri's *Kahāvali*
7. "जिनवचनं च दुष्षमाकालवशादुच्छिन्नप्रायमिति मत्वा भगवद्भि**र्नागार्जुन-स्कन्दिला**चार्यप्रभृतिभिः पुस्तकेषु न्यस्तम्।"
8. "इह हि **स्कन्दिला**चार्यप्रवृत्तौ दुष्षमानुभावतो दुर्भिक्षप्रवृत्त्या साधूनां पठनगुणनादिकं सर्वमप्यनेशत्। ततो दुर्भिक्षातिक्रमे सुभिक्षप्रवृत्तौ द्वयोः सङ्घयोर्मेलापकोऽभवत्। तद् यथा-एको 'वलभ्या'मेको 'मथुरा'याम्। तत्र च सूत्रार्थसङ्घटने परस्परं वाचनाभेदो जातः।" —Malayagiri's com. (p. 41) on *Joīsakaraṇḍaga*

to improve this situation was however later on made by the council[1] that met at Valabhī, under the able presidentship of Devarddhi Gaṇi *Kṣamāśramaṇa*, after the terrible famine which had lasted for 12 years, came to an end. At this council, all the important works of the *Jainas* then available were written down. This event is technically known as *pustakārohaṇa* of the *Jaina Āgamas* or 'Redaction of the Jaina Canon'[2]. It appears that the Skāndilīyas who had attended this council believed that this Redaction of the *Jaina* canon could be dated as *Vīra Saṁvat* 980 whereas the Nāgārjunīyas said that the correct date was *Vīra Saṁvat* 993 (vide p. 64, II. 4-6)[3]. Thus this difference had its origin in the fact that some saints thought that 980 years had then elapsed since the *nirvāṇa* of Lord Mahāvīra, whereas others thought that 993 years had elapsed. Whatever may be the exact date, this Redaction of the Canon has been a momentous event in the *Jaina* annals. Its importance lies in the following particulars :-

(i) Not only were the works written formerly at Mathurā and Valabhī again written and codified, but some more were written. Of course, we have

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1. This is thus the 3rd council that tried to restore the *Jaina* sciptures, and in a way it is the 4th, in case we admit that a council had met at Pāṭaliputra in the life-time of Sthūlabhadra. Some believe that the following rendering of the Hāthīgumphā inscription of the Emperor Khāravela suggests this :-

   "The four-fold Aṅga-saptika of 64 sections lost in the time of the Maurya king, he restores."—J. B. O. R. S. (IV, p. 236).

   In *A His. of Ind. Lit.* (vol. II, p. 431 n) it is said : "If Sten Konow (Acta Or. 1, 1922, p. 20 ff.) is right in his explanation of the Hāthīgumphā inscription of Khāravela, then this inscription would furnish a confirmation of the Jaina tradition regarding the Council of Pāṭaliputra and the Diṭṭhivāya, and King Khāravela (170 B. C. ?) would in that case have compiled a recension of the Aṅgas in 64 sections. Konow's explanation is ingenious, but very much open to doubt."

   Turning to the *Bauddha* literature, we find paralles to these *Jaina* councils. For instance as noted in *A His. of Ind. Lit.* (vol. II, pp. 4 and 5) 3 councils were convened in connection with the restoration and adjustment of the *Baudha* scriptures : The 1st council was organized by the immediate disciples of Lord Buddha and was held in the city of Rājagaha (modern Rajgir), the 2nd was held at Veśāli, 100 years after the *nirvāṇa* of Lord Buddha; and the 3rd was convened in the time of King Aśoka when the compilation of a real canon of the sacred texts of the Bauddhas was undertaken.
2. ''श्री**देवर्द्धिग**णिक्षमाश्रमणेन **श्रीवीरा**दशीत्यधिकनवशत (९८०) वर्षे जातेन द्वादशवर्षीयदुर्भिक्षवशाद बहुतरसाधुव्यापत्तौ बहुश्रुतविच्छित्तौ च जातायां...भविष्यद्भव्यलोकोपकाराय श्रुतभक्तये च श्रीसङ्घाग्रहाद मृतावशिष्टतदाकालीनसर्वसाधून् 'वलभ्या'माकार्य तन्मुखाद्विच्छिन्नावशिष्टान् न्यूनाधिकान् त्रुटितानुत्रुटितानाग-मालापकाननुक्रमेण स्वमत्या सङ्कलय्य पुस्तकारूढा: कृता: । ततो मूलतो गणधरभाषितानामपि आगमानां कर्ता **श्रीदेवर्द्धिगणि**क्षमाश्रमण एव जात: ।'' — *Sāmācāriśataka* of Samayasundara
3. Cf. ''वीरनिर्वाणसंवत् और जैन कालगणना'' (pp. 118-119).(Jalor V. S. 1987 / A. D.1931)

neither a complete list wherein these works are enumerated nor any source which mentions the order[1] in which they were written.

(ii) A serious attempt was made to reconcile the differences in the two versions pertaining to the councils held at Mathurā and Valabhī.

(iii) In cases where this failed, it was thought desirable to note the variants, either in the original *Āgamas* or their commentaries. In the former case, the variants were generally introduced by the words वायणंतरे पुण, of which a typical example is furnished by the following lines occurring in *Pajjosaṇākappa* (s. 147) :-

"समणस्स भगवओ **महावीरस्स** जाव सव्वदुक्खप्पहीणस्स नव वाससयाइं विइक्कंताइं, दसमस्स य वाससयस्स अयं असीइमे संवच्छरे काले गच्छइ, वायणंतरे पुण अयं तेणउए संवच्छरइ इइ दीसइ।"

In the latter case there was a reference to the Nāgārjunīya school[2].

(iv) Practically the entire *Jaina* canonical literature was written according to the version of the Mathurā council, as a connected link. I use the word practically to denote that *Joïsakaraṇḍaga* is based upon the *Vālabhī* version.

(v) Several vaṇṇāās[3] which were occurring in more than one *Āgama*

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1. None seems to have fixed the order of the canonical works available at present. So I have taken up this problem. On a cursory examination I find that some of the *Uvaṅgas* etc. were written first and then some of the *Aṅgas*. See *Tattvarasikacandikā* (pt. I, p. 49).

2. "**नागार्जुनीयास्तु** पठन्ति-एवं खलु० ।" —*Ṭīkā* (p. 245) on *Āyāra*
"**नागार्जुनीयास्तु** पठन्ति-समणा भविस्सामो०"—Ibid. p. 253
"**नागार्जुनीयास्तु** पठन्ति-जे खलु० ।"—Ibid. p. 256
"**नागार्जुनीयास्तु** पठन्ति-पुट्ठो वा० ।"—Ibid. p. 303
"अत्रांतरे **नागार्जुनीयास्तु** पठन्ति-सोऊण तयं उवट्ठियं० ।"—*Ṭīkā* (p. 64) on *Sūyagaḍa*
"**नागार्जुनीयास्तु** पठन्ति-पलिमंथमहं वियाणिया० ।"—Ibid. p. 64

3. *Vaṇṇaā* (Sk. *varṇaka*) means a description. This word is placed after any one of the following words or the like of which the description is to be supplied from the foregoing portion or another work :-

A city, a sanctuary, a great forest, trees, a dais of earthen blocks, Jambū, Mahāvīra, a king, a queen, a dream, a gymnasium and the physical exercise, a bath-house, an audience-chamber, a palace and a procession.

It may be noted in the connection that at times legends related after a stereotyped pattern are often represented in the *Jaina* canon as a mere skeleton which the reader is left to fill in with set words and phrases like cliches. As observed in *A His. of Ind. Lit.* (vol. II, p. 450, fn. 3) "we find something similar in the canon of the Sarvāstivādins." Furthermore, there on p. 280, fn. it is said : "Clichès of the same kind, also occur in the Bengali poems, s. Dinesh Chandra Sen, *History of Bengali language and literature*, p. 585 f."

were written out at full length only once, and then they were not reproduced *ad verbatim*, a second time, but only a reference was made to them by writing the word *vaṇṇaä*[1], by indicating their source[2], by alluding to a parallel person[3] or an object, by mentioning the words occurring in the beginning and the end[4] or by writing the word *jīva*[5], a stenographic symbol[6]. The *ālāvagas*, too, were similarly treated.

(vi) The former practice of referring to a third party all the controversial questions, was set aside[7], and the codified works were thenceforth looked upon as final authorities.

(vii) Important events and incidents which were subsequent in origin

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1. Cf. "तेणं कालेणं तेणं समएणं 'चम्पा' नाम नयरी होत्था । वण्णओ । 'पुणभद्दे' चेइए । वण्णओ ।" —Dr. P. L. Vaidya's edition of *"Uvāsagadasāo"* (I, 1)
2. "तए णं से भगवं **गोयमे** 'वाणियगामे' नयरे, जहा **पण्णत्तीए** तहा"—*Ibid.*, (I, 79)
3. Cf. "तं सेयं खलु ममं कल्लं जाव जलन्ते विउलं असणं ४, जहा **पूरणो**"—*Ibid.*, (I, 66)
4. Cf. "तेणं कालेणं तेणं समएणं **अज्जसुहम्मे** समोसरिए जाव **जम्बू** पज्जुवासमाणे एवं वयासी ।" —*Ibid.*, (I, 2)
5. In the Pāli literature, the use of *Peyyālam* serves almost a similar purpose as *jāva;* for, it is there used for curtailing the recurrence of identical passages. Vide Dr. P. L. Vaidya's intro. (p. x.) to *"Uvāsagadasāo"*.

   In *Āyāra* and *Ovavāiya*, descriptions are not curtailed unless they are once given there. *Uvāsagadasā* furnishes us with a strange case; for, in its § 59 we have *jāva*, and what is thus curtailed, is given in full later on in §§ 206-208.
6. The idea of lessening the trouble in writing and perhaps of saving in materials like paper or palm, seems to have given rise to these artifices and some more to be just noted–the artifices which may have been resorted to, at the time of this redaction or subsequently when manuscripts were written. The additional artifices are as under :-

   (a) Instead of writing the entire form of the gerund when it is preceded by the very verb of which it is a gerund, only the number 2 along with *ttā* is written after the verb concerned. See (b), III.

   (b) Sometimes only a number such as 3, 4, 5 or so occurs after a word. This suggests an association of similar ideas or topics, or at times it refers to a part of the usual formula. In order that this may be fully grasped I may quote the following examples :-

   (i) "तए णं अहं संकिए ३"—*Uvāsagadasā* (I, 86) and "अवसेसं सव्वं हिरण्णसुवण्णविहिं पच्चक्खामि ३" —*Ibid.*, (I, 17)

   (ii) "तं सेयं खलु ममं कल्लं जाव जलन्ते विउलं असणं ४"—*Ibid.*, (I, 66)

   (iii) "तं मित्त जाव विउलेणं पुप्फ ५ सक्कारेइ"—*Ibid.*, (I, 66), "धम्मकंखिया ५ धम्मपिवासिया ५"—*Ibid* (II; 95) and "पासइ, २ त्ता आसुरत्ते ५"—*Ibid.*, (II; 99)

   (iv) "इड्ढी ६ लद्धा ३"—*Ibid.*, (II; 113) and "सुरं च ६ आसाएमाणी ४ विहरइ"—*Ibid.*, (VIII; 244)
7. See *J. S. E.* (pp. 226, 227 and 246).

to those noted in the original works and which were even at times almost contemporaneous with the sitting of the council held for the Redaction of the *Jaina* canon, were embodied in words by the council[1]. It incorporated them in the works composed long ago, even at the cost of anachronism[2]. For, it appears that it was believed that if they were not to be so[3] noted, it would not be so well preserved for the later generations[4]. But it seems that though this purpose may have been served to some extent, it has added to our difficulties so far as the fixing of dates of certain persons, events and the like is concerned.

(viii) Devarddhi Gaṇi *Kṣamāśramaṇa*, in a way, virtually became the author of the works codified under his supervision[5].

(ix) This codification acted as a preventive from further modernization of the sacred works.

Before concluding this chapter, I think it necessary to point out the pitfall to which some are likely to succumb, in case they confound this codification of the *Jaina śāstras* with that of their composition by identifying these two different events. It will be a sheer folly, therefore, to believe that the dates of the compositions of the various *śāstras* codified at *Valabhī* are none else but the date of their codification. This folly, if committed, will not only amount to accepting

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1. Some may be inclined to suggest that this council has nothing to do with this embodiment as this came from the very pens of the original authors of the corresponding works–the authors who could forsee what was going to happen in future. But it seems that such a suggestion can hardly carry any weight at least in these days.
2. It appears that the question of anachronism is not of so vital importance to a *Jaina* as the soundness and veracity of what he accepts as a part and parcel of Jainism. Whatever is said or written by a *Gītārtha,* is looked upon by him with as much authority as an *Āgama,* provided that *Gītārtha* is really so. Such being the code of Jainism, the council may not have hesitated in making necessary additions. 卐
3. Had they noted the additions separately, they would have been obliged to mention their locations in the corresponding works, not by pointing out the pages and lines but by reproducing the necessary portion to which they were to be appended. Even such an attempt would not have been so very serviceable as embodying the required portion in the very work itself. For, the reader would have been then often obliged to refer to this Appendix, which, if not by his hand, was likely to be neglected by him.
4. No *Jaina* author of the olden days was prepared to say that he was contributing something original; for, he believed that the omniscient did know whatever he said. Consequently he was satisfied if his work became helpful to the pupils concerned–no matter even if it was looked upon as a compendium. This view, too, may have induced the council to take the step it did.
5. See p. 58, fn. 2.

卐 See page 210 of addition.

at best *terminus ad quem* as the date of the *śāśtras* but taking it to be the same as *terminus* a *quo*. In short, the dates of the composition of the various *śāstras* codified are much earlier than the date of their codification though it is true that the dates of the new portions that may have been then incorporated in the *śāstras* are the same as that of the codification.

There is another pitfall one should be beware of. Some of the *Digambaras* maintain that all the canonical treatises got forgotten during the 12 years of famine in the reign of Candragupta Maurya, and the canon as shaped at Pāṭaliputra by the *Śvetāmbaras* is at best a patch-work and is not genuine. They believe that the end of the *Vīra Saṁvat* 683 or so marks the complete extinction of the *Jaina* canon. This sounds very strange; for, one can understand if some works or their parts get forgotten in course of time, in adverse circumstances; but a sweeping remark that not even an iota of the *Jaina* canon survived the year *Vīra Saṁvat* 683 or so passes comprehension, unless it may be due to a miracle or a catastrophe of terrible intensity. So far as I know, there is no record or reference to any such thing in the annals of the Indian History[1]. No migration of the *Jainas* is referred to as leaving this land for some other country as was the case with the Zoroastrians who left their native land as suggested by scholars, on being persecuted by the followers of a different faith. Even then, they do possess at least some fragments of their Holy scriptures[2]. Moreover, there is no mention to any political or social revolution – a cataclysm that seriously disturbed the atmosphere. Even granting that any one or more of the catastrophes here alluded to or the like may have befallen the unlucky, how is it that it could produce such a terribly adverse effect only so far as the knowledge of the *Jaina* canon was concerned, whereas it failed to produce any perceptible effect on the Holy

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1. There is no mention of any overflowing of the banks by some gigantic river or that of the shores by the Arabian sea or the Indian ocean leading to the submersion of the country all around and the consequent death of each and every one who knew the *Jaina* canon in part or entirety. No deluge is referred to as submerging this sub-continent. There is no reference to any volcanic eruption of which the lava reduced the surroundings to nothing. No conflagration laying its cruel hands on the country inhabited by the *Jainas,* is mentioned to have occurred. No earthquake on a huge or small scale is referred to as having brought about the ruins of the *Jainas.* Nowhere the crust of the earth seems to have given way swallowed all it could lay hand on.

2. Cf. *History of Zoroastrianism* by Dastur Dr. M. N. Dhalla (Oxford University Press, New York). In its review published in the moffusil edn. of the "Times of India" dated 15th oct., 1938 it is said :

   "The History of Zoroastrianism falls into three well-defined linguistic periods : The Gathic, the later Avestan and the Pahalvi. Its beginning is lost in the mist of forgotten ages, and the scriptures that have survived are only blurred and broken fragments."—P. B. V.

scriptures of the non-*Jainas* who were the co-inhabitants of the *Jainas* ?

Without any further dilation, I may add that this idiosyncrasy to which some of the *Digambaras* seem to have fallen a prey–the view that the lamp of the *Jaina* canon ceased to burn and illuminate from *Vīra Saṁvat* 683 or so is a thing I shudder at. It has deprived us of the valuable legacy we could have got, by way of the preservation of at least some part or parts of the *Jaina* canon and its enrichment by way of its exposition at the hands of eminent *Digambara* scholars like Akalaṅka and others.

As regards the allegations viz. (1) that the *Śvetāmbara* canonical literature is a patch-work and (2) that it is not genuine, I do not think it worth while to refute them; for, it appears that Vincent Smith's *The Jaina Stūpa and other Antiquities of Mathurā* and the learned opinions of Indologists can very well serve the necessary purpose[1]. Moreover, I do not intend to enter into a controversy in this connection; but at the same time I am prepared to hear convincing arguments that may be advanced to support the allegations, and if satisfied, I shall identify myself with persons making these allegations. But, at least for the present I hold a contrary view, though I admit that some passages here and there appear to wear a colour of a patch-work. Under these circumstances, I shall therefore sum up this discussion by quoting the following lines from the late Prof. Jacobi's introduction to *The Sacred Books of the East* (vol. xxii, p. xxxix) :-

"Devarddhi's position relative to the sacred literature of the *Gainas* appears therefore to us in a different light from what it is generally believed to have been. He probably arranged the already existing MSS, in a canon, taking down from the mouth of learned theologians only such works of which MSS were not available. Of this canon a great many copies were taken, in order to furnish every seminary with books which had become necessary by the newly introduced change in the method of religious instructions. Devarddhi's edition of Siddhânta is therefore only a redaction of the sacred books which existed before his time in nearly the same form. Any single passage in a sacred text may have been introduced by the editor, but the bulk of Siddhânta is certainly not of his making. The text of the sacred books, before the last redaction of the Siddhânta did not exist in such a vague form as it would have been liable to if it were preserved by the memory of the monks, but it was checked by MSS."

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1. Cf. *A His. of Ind. Lit.* (vol. II, pp. 434-435).

IV

THE EXTINCT ĀGAMAS OF THE JAINAS

In each of the two cycles of *kālacakra*, *avasarpiṇī* and *utsarpiṇī* there flourish 24 *Tīrthaṅkaras* in this Bharata *kṣetra* and *Airāvata* as well. Moreover, an infinite number of *kālacakras* has elapsed by this time. Hence we can easily conclude that the number of the *Tīrthaṅkaras* that have flourished by this time is infinite. According to the traditional view of the *Jainas*, all the *Gaṇadharas* of each of these *Tīrthaṅkaras* composed *dvādasāṅgīs*. Furthermore, several direct or indirect disciples of every *Tīrthaṅkara*, who were endowed with four kinds of *mati* must have composed *Paiṇṇagas* as stated in *Nandī* (s. 44). Leaving aside the sacred literature that came into existence after the omniscience of Lord Mahāvira, the preceding one seems to have been practically[1] irrevokably lost for ever. No record is available for it. This is perhaps natural; but it may appear certainly wonderful that there is no complete record to be found regarding the scriptures which were composed during a millennium beginning from 500 B. C. and ending with 500 A. d. Hereby I mean to suggest that wehave no means to exactly point out all those scriptures which are now lost to us

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1. I use this word to indicate the follwing items :-

(i) Lord Mahāvīra while renouncing the world uttered a *Sāmāīyasutta*. Probably this very one is preserved in the *Āvassaya*.

(ii) He performed an *īryāpathiki kriyā*, after having crossed a river, prior to his attainment of omniscience. So on this occasion he may have uttered some sūtra similar to the *Iriyāvahīyasutta* occurring in the *Āvassaya*.

(iii) Some scholars believe that the 14 *Puvvas* belonged to a predecessor of Lord Mahāvīra, and at least some extracts from them are available at present.

and of which the composition does not go beyond 2550 years[1]. It is a pity that we do not possess even a list regarding the scriptures codified at the Valabhī council, convoked by Devarddhi Gaṇi. So our attempt, however serious and sincere it may be, to make a note of all these extinct works cannot yield the desired result. Even then it should be made so that we can have at least a glimpse of the works lost to us by this time. This endeavour of ours would have been surely facilitated, and the results we are going to arrive at would have been quite precise in case a scientific Catalogus catalogorum of *Jaina* manuscripts had been prepared and published by this time. In the absence of such a source, it now remains to examine the *Jaina* works wherein incidentally a loss of some work or works may have been noted; but owing to the want of sufficient time and free access to printed and unprinted works, a thorough investigation of these materials is not possible for the present writer. Even then an attempt is being made in this direction with the hope that it will act as a stimulus to others finally leading them to a complete success in view of the thorough investigation of this problem they may be inclined to carry out in near future.

Broadly speaking we can divide the *Āgamas* into two groups : the *Aṅgas* and the *Paiṇṇagas*. The number of the former is fixed as 12; but such is not precisely the case with the latter, if the number 14000 is not taken to be correct. Anyhow the examination regarding the latter is more difficult than the former. We shall therefore proceed with the first group first. Therein we find that *Diṭṭhivāya* is lost, though not, all of a sudden. To be quite explicit, I may mention some of the details that throw light in this direction.

It was in the time of *Bhadrabāhusvāmin* that Magadha had to face the calamity resulting from a twelve-year famine. This seriously affected the study of the *Jaina* saints who could hardly get sufficient alms even by begging from door to door. This resulted in their forgetting *Diṭṭhivāya*–a fact those saints became conversant with, when they assembled after *subhikṣā* had set in, and *durbhikṣā* had disappeared. Thereupon, they sent a pair of Munis, technically known as *saṅghāṭaka* to *Bhadrabāhusvāmin* who was practising *mahāprāṇa* in Nepal; for, he was the only one who was then in a position to remember and teach *Diṭṭhivāya*. He, however, declined to teach *Diṭṭhivāya* on the ground that he was then engaged in practising *mahāprāṇa*, a *dhyāna*, he could not attend

1. That some portion is lost is certain; for, in the extant literature, there is no mention of an *āyāgapaṭa*. Futher, there is no reference to Khāravela except in *Himavanta Therāvalī*.

to, during the twelve-year famine. The two Munis on their return informed the *saṅgha* accordingly. It thereupon sent another pair of Munis asking them to put a question to *Bhadrabāhusvāmin* as to the penalty prescribed for disobeying the order of the *Jaina* church, and to prescribe this very penalty to him for the same offence committed by him. The two Munis reached Nepal and asked the desired question to *Bhadrabāhusvāmin*. He answered : one who does not obey the order of the *Jaina* church deserves to be excommunicated. Thereupon, the two Munis said that the Jaina church assembled in Magadha, had prescribed this very penalty to him inasmuch as he had refused to teach *Diṭṭhivāya*. *Bhadrabāhusvāmin* quickly realized the situation and conditionally agreed to teach *Diṭṭhivāya*[1]. The underlying condition was that he would neither talk to the taught nor the taught should talk to him--exchange a single word with him when he was engaged in teaching or even otherwise, and that he would impart lessons by seven instalments during a day[2]. This being agreed upon, 500 *Jaina Sādhus* with two attendants for every one of them, came to Nepal and tried to prosecute their studies. But all except Sthūlabhadra left the place as they could not face this situation[3] He (Sthūlabhadra), too, could not completely master all the 14 *Puvvas* as for some reason or other Bhadrabāhusvāmin withheld the meaning of the last four *Puvvas* from him. Thus the meaning of the last 4 *Puvvas* got lost in *Vīra Saṁvat* 170, the year

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1. ''तम्मि य काले बारसवरिसो दुक्कालो उवट्ठितो । संजता इतो इतो य समुद्दतीरे अच्छित्ता पुणरवि 'पाडलिपुत्ते' मिलिता । तेसिं अण्णस्स उद्देसओ, अण्णस्स खंडं, एवं संघाडितेहिं एक्कारस अंगाणि संघातिताणि, **दिट्ठिवादो** नत्थि । 'नेपाल'वत्तणीए य **भद्दबाहुसामी** अच्छति चोद्दसपुव्वी, तेसिं संघेणं पत्थवितो संघाडओ '**दिट्ठिवादं** वाएहि' त्ति । गतो, निवेदितं संघकज्जं तं, ते भणंति-दुक्कालनिमित्तं 'महापाणं' न पविट्ठो मि, इयाणिं पविट्ठो मि, तो न जाति वायणं दातुं । पडिनियत्तेहिं संघस्स अक्खातं । तेहि अण्णो वि संघाओ विसज्जितो-जो संघस्स आणं अतिक्कमति तस्स को दंडो ? । ते गता, कहितं, तो अक्खाइ-उग्घाडिज्जइ । ते भणंति-मा उग्घाडेह, पेसेह मेहावी, सत्त पाडिपुच्छगाणि देमि ।''—*Cuṇṇi* (pt. II, p. 187) on *Āvassaya*
2. *Pariśiṣṭaparvan* (IX, 68-69) and *Titthogāliya* (v. 736) seem to differ from each other so far as the periods for the *vācanās* are concerned. The pertinent portions are respectively as under :-

   ''तत्रैकां वाचनां दास्ये भिक्षाचर्यात आगतः । तिसृषु कालवेलासु तिस्रोऽन्या वाचनास्तथा ॥६८॥

   सायाह्नप्रतिक्रमणे जाते तिस्रोऽपराः पुनः । सेत्स्यत्येवं सङ्घकार्यं मत्कार्यस्याविबाधया ॥६९॥''

   ''पारियकाउस्सग्गो, भत्तट्ठितो व अहव सेज्जाए । निंतो व अइंतो वा एवं भे वायणं दाहं ॥७३६॥''
3. ''उज्जुत्ता मेहावी, सद्धाए वायणं अलभमाणा ।

   अह ते थोवा थोवा, सव्वे समणा विनिस्सरिया ॥७४१॥

   एक्को नवरि न मुंचति, **सगडालकुलस्स** जसकरो धीरो ।

   नामेण **थूलभद्दो**, अविहीसाधम्मभद्दो त्ति ॥७४२॥'' —*Titthogāliya*

in which *Bhadrabāhusvāmin* died. Later on, with the death of Sthūlabhadra, even the verbal embodiment of these four *Puvvas* came to an end, as he was debarred from teaching them to others[1]. Then, for some time at least, there flourished persons who were conversant with the first ten *Puvvas*, Vajrasvāmin being the last in the lot. After his *svargagamana*, there remained none who knew all the ten *Puvvas* in toto. Āryarakṣita Sūri[2] who survived him, knew at least 9 *Puvvas* plus 24 *javiyas* of the 10th[3] but he did not master the 10th completely. It appears that since his time the knowledge of the *Puvvas* went on getting curtailed so much so that by *Vīra Saṁvat* 1000, all the *Puvvas* got forgotten, and thus *Diṭṭhivāya* became extinct.[4]

It may be noted that in this cycle of time, there is no intermediate stage so far as the reduction of the knowledge from 14 *Puvvas* to 10 *Puvvas* is concerned. For, there has flourished none who knew 13, 12 or 11 *Puvvas*. So says Droṇa Sūri in his com. (p. 3[a])[5] on *Ohanijjutti*.

Some believe that Nāgahastin or his contemporary knew five *Puvvas*, and that Skandila, Himavanta, Nāgārjuna, Govinda Vācaka, Saṁyamaviṣṇu, Bhūtadinna,

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1. "अह भणइ **थूलभद्दो** अण्णं रूवं न किंचि काहामो ।
इच्छामि जाणिउं जे अहमं चत्तारि पुव्वाइं ॥८००॥
नाहिसि तं पुव्वाइं सुयमेत्ताइं विमुग्गहा हिंति (?)
दस पुण ते अणुजाणे जाण पणट्ठाइं चत्तारि ॥८०१॥
एतेण कारणेण उ पुरिसजुगे अट्ठमम्मि **वीरस्स** ।
सयराहेण पणट्ठाइं जाण चत्तारि पुव्वाइं ॥८०२॥" —*Ibid.*

2. For his life see *Āvassayacuṇṇi* (pt. I, pp. 397-415). He died in *Vira Saṁvat* 584, the very year when a schism named "Abaddhadiṭṭhi" arose in Daśapura. But according to *Vālabhī Therāvalī*, he died in *Vīra Saṁvat* 597. It may be noted in passing that this furnishes us with an example of the difference of 13 years in calculations in the case of the Skāndilīya and Nāgārjunīya schools. See p. 59.

3. In *Āvassayacuṇṇi* (pt. I, p. 404) it is said :-
"अचिरेण नव पुव्वाणि अधिताणि, दसममाढत्तो घेत्तुं, ताथे **अज्जवइरा** भणंति-जवियाइं करेहि, एयं परिकम्ममेयस्स, ताणि य सुहुमाणि, गाढं गणिते तं सुहुमं, चउवीसं जविया, सो वि ताव तं अज्झाइ ।"
Cf. the following lines occurring in Hemacandra's com. (p. 1003) on *Visesāvassayabhāsa* (v. 2509) :-
"शेषस्तु **आर्यवैरस्वामिनः** समीपेऽधीतो यावद् नव पूर्वाणि, तथा चतुर्विंशतियविकानि ।"
In *Prabhāvakacaritra* (II, v. 117), there is mention of nine and a half *Puvvas*, and this very thing is noted there in the case of *Āryānandila*, too.

4. "जंबुद्दीवे णं दीवे 'भारहे' वासे इमीसे ओसप्पिणीए देवाणुप्पियाणं एगं वाससहस्सं **पुव्वगए** अणुसज्जिसति ।"

5. See p. 19, fn. 1.

Lohitya Sūri, Dūṣya Gaṇi and Devarddhi Gaṇi *kṣamāśramaṇa* and several *Cūrṇikāras*, knew at least the first *Puvva*, over and above the 11 *Aṅgas*.[1]

It may not be amiss if we were to take a note of what the *Digambaras* say regarding the gradual loss of the 14 *Puvvas*. There is no unanimity of opinion in this connection; for, different versions are given in different works. Śubhacandra's *Aṅgapaṇṇatti*, Brahma-Hemacandra's *Suyakkhandha*, Indranandi's *Śrutāvatāra*, Jinasena's *Adipurāṇa*, *Uttarapurāṇa*, *Harivaṁśapurāṇa* and some of the *Digambara Paṭṭāvalīs* in *Prākṛt* may be cited as instances. This is not the place where I can try to examine each of them separately and come to any definite conclusion by attempting reconciliations where possible. I shall therefore remain contented by giving only one version in this connection–the version noted in *Jainasatyaprakāśa* (I, 7, pp. 213-214). Therein it is said : in *Vīra Saṁvat* 62, *Jambūsvāmin* attained liberation. He was the last *kevalin*. Viṣṇukumāra, Nandimitra, Aparājita, Govardhana and Bhadrabāhusvāmin I were conversant with 14 *Puvvas*. This brings us down to a period upto *Vīra Saṁvat* 162. Then came the era when he had persons who knew only 10 *Puvvas*. Their names are : *Viśākha*, Proṣṭhila, Kṣatriya, Jaya, Nāgasena, Siddhārtha, Dhṛtisena, Vijaya, Buddhilla, Deva (Gaṅgadeva) and Dharmasena. This covers a period upto *Vīra Saṁvat* 345. In *Śrutāvatāra* it is said that in the time of Nāgahastin, some one knew at least five *Puvvas*. Ācārya Dharasena is said to be conversant with two *Puvvas*. As a passing reference, I may add that amongst persons who knew only 11 *Aṅgas* and who were thus not conversant with any one of the *Puvvas* are mentioned Nakṣatra, Jayapāla, Pāṇḍu, Dhruvasena and Kaṁṣa. The last died in or about *Vīra Saṁvat* 565. Then we come across the names of persons who knew *Āyāra*, the 1st *Aṅga* only. They are : Subhadra, Yaśobhadra, Bhadrabāhu II and Lohārya. This brings us down to *Vīra Saṁvat* 683. The end of this year marked the extinction of the *Jaina Āgamas* in their entirety. This view, strange as it is, is advocated by some of the *Digambaras*, and it has led some of the *Śvetāmbaras* to question the very authority of the *Digambara* extant works.

From this exposition it must have been seen that one and all the 14 *Puvvas* were not simultaneously lost or forgotten, but that their knowledge gradually dwindled so that by *Vīra Saṁvat* 1000, the *Puvvagaya* became extinct.

This finishes the discussion about the loss of the main section of

1. See Munii Darśanavijaya's article entitled as "दिगम्बर शास्त्र कैसे बने ?" and published in *Jainasatyaprakāśa* (I, I, p. 15).

Diṭṭhivāya. So it now remains to note the stages about the loss of its remaining four sections. But as it requires an investigation about their contents, I defer its treatment for the time being, and in the meanwhile I note the various reasons assigned by modern scholars for the loss of *Diṭṭhivāya* in general and the 14 *Puvvas* in particular.

Prof. Jacobi in his intro. (p. XLVI) *to S. B. E.* (vol. XXII) observes :-

"Professor A. Weber assigns as the probable cause of the *Dristivâda* being lost, that the development of the *Svetâmbara* sect had arrived at a point where the diversity of its tenets from those embodied in that book became too visible to be passed over. Therefore the *Dristivâda*, which contained the Pûrvas, fell into neglect. I cannot concur in Professor Weber's opinion seeing that the Digambaras also have lost the *Pûrvas*, and the *Aṅgas* to boot. It is not probable that the development of *Gainism* during the two first centuries after the *Nirvâna* should have gone on at so rapid a pace that its two principal sects should have been brought to the necessity of discarding their old canon. For, as stated above, after the splitting of the church in these two sects the philosophical system of the *Gainas* remained stationary, since it is nearly the same with both sects. As regards ethics, both sects, it is true, differ more. But as the extant canon of the *Svetâmbaras* is not falling into neglect, though many practices enjoined in it have long since been abandoned, it is not more probable that they should have been more sensible on the same score at the time when the *Pûrvas* formed their canon. Besides, some of the Pûrvas are said to have continued to be extant long after the time which we have assigned for the formtion of the new canon. At last they disappeared, not by an intentional neglect, I presume but because the new canon set into clearer light the *Gaina* doctrines, and put them forward more systematically than had been done in the controversial literature of the Pûrvas."

The latest information we can gather on this point is to be found in L. Alsdolf's article A *new version of the Agaḍadatta story* published in "New Indian Antiquary" (vol. I, No. 5, August 1938). There on p. 287 it is said :

"I must confess that I do not believe in the legendary and biographical contents of the fourth part of the *Dṛṣṭivāda* but regard the Jaina tradition on this point as unfounded. I agree with SCHUBRING (*Lehre der Jainas*, § 38) who has made it at least very probable that the real contents of the *Dṛṣṭivāda*, consisted of an exposition and refutation of heretical doctrines, and that this was the reason of its loss : it was thought undesirable to preserve

these old discussions because their study could lead to a revival of heretical views and actions[1]. The four parts of the *Dṛṣṭivāda*[2], viz. *parikamma*, *suttāiṁ*, *puvvagaya* and *aṇuyoga*, contained the "introductions", the "teachings" and the "*pūrvapakṣa*" (this, and not "old texts" being the real meaning of "*puvva*"!) which were refuted by the "investigation" (*aṇuyoga*). This well-nigh excludes the possibility of legendary and biographical contents of the *Aṇuoga*; and I think the reason why such contents were ascribed to it later is not difficult to find. It is certain that, though the traditional subdivision of the *Dṛṣṭivāda* is probably genuine, the detailed tables of contents given in the *Nandī* and in the 4th Aṅga are entirely fantastic because at the time when they were composed the text was already lost and its contents were no longer known[3]. Now when the real contents of the *Dṛṣṭivāda* had been forgotten, this text became a convenient place where everything could be located which it was thought desirable to invest with canonical authority. And since a continuous and systematical account of the Jaina mythology and hagiology, the "History of the 63[4] Great Men", was not found in the existing canon, it was attributed to the last part of the *Dṛṣṭivāda*. The *Vasudevahiṇḍī*, too, solemnly professes to be derived from the *prathamānuyoga* portion of the *Dṛṣṭivāda*, but it need hardly be pointed out that the Jain version of the *Bṛhatkathā* is not likely to have formed part of one the oldest works of the Jain canon."

In my humble opinion, *Dṛṣṭivāda* got lost as its major portion *Puvvagaya* was extremely difficult to be remembered and studied in view of its *gamas*[5] and *bhaṅgas*[6], the latter requiring a great deal of the mathematical ability to grasp them. In short, this 12th *Aṅga* was a hard nut to crack.

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1. If this view is accepted, how is it possible to account for the several heretical doctrines one comes across in *Sūyagaḍa* ?
2. This has 5 parts in all, *Cūliyā* being the last.
3. It is not a rule that on a work being lost, its contents get forgotten.
4. It appears that originally we had 54 *uttama-puruṣas* as is borne out by *Samavāya* (s. 54) and Śīlācārya's *Caüpanna-mahāpurusacariya* (composed in *Saṁvat* 925), and it is Hemacandra Sūri who was probably the 1st to have dealt with 63 *śalākāpuruṣas* by adding 9 *Prativāsudevas* to the list of 54 great men viz., 24 *Tīrthaṅkaras*, 12 *Cakravartins*, 9 *Baladevas* and 9 *Vāsudevas*.
5. Cf. "से किं तं गमिअं ? २ **दिट्ठिवाओ**, अगमिअं कालिअं सुयं" —*Nandi* (s. 44). In this connection, in *Nandīcuṇṇi* (pp. 46-47) it is said :- "आदिमज्झावसाणे वा किंचि विसेसजुत्तं सुत्तं दुगादिसतग्गसो पढिज्जमाणं गमितं भण्णति, तं च एवंविहं उस्सण्णं **दिट्ठिवाए**"
6. See my intro. (p. xiii) to *Gaṇitatilaka* published along with Siṁhatilaka Sūri's com. in G. O. Series as vol. LXXVIII.

With this digression, if it can be so called, I shall once more take up the thread of the *Śvetāmbara* trend of thought and notice what it has to say regarding the loss of works other than *Ditthivāya* already referred to. Turning to *Āyārā* we find that out of the nine *ajjhayaṇas*[1] which form its first *suyakkhandha*, *Mahāpariṇṇa*, its seventh *ajjhayaṇa*[2] is lost at least by the time of *Śīlāṅka Sūri*; for, he has mentioned this loss as a reason as to why he is not commenting upon it[3]. It is rather strange that at least some of the verses, if not all, which form a part of the *Āyāranijjutti* and which are said to pertain to this *Mahāpariṇṇa*, are preserved and are seen printed in the editions of *Āyāra* containing its *Nijjutti* and Śīlāṅka Sūri's com. It is difficult to say for certain as to when this *Mahāpariṇṇā*, got lost. It seems to be extant at least in the time of Vajrasvāmin; for, he restored the extinct[4] *ākāśagāminī vidyā* from this *ajjhayaṇa*[5]. The second *suyakkhandha* of *Āyāra* now-a-days consists of the four *Cūlās* viz. (1) *Piṇḍesaṇāi*[6], (2) *Sattasattikkagā*, (3) *Bhāvaṇā* and (4) *Vimutti*, and it had one more *Cūlā* viz. *Nisīha*, in the time of Bhadrabāhusvāmin[7]. Out of them, the 2nd *Cūlā* has been evolved out of this

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1. Cf. the following verses occurring in the *Āyāranijjutti* :-
"**सत्थपरिण्णा** १ **लोगविजओ** २ य **सीओसणिज्ज** ३ **सम्मत्तं** ४ ।
तह **लोगसारनामं** ५ **धुयं** ६ तह **महापरिण्णा** ७ य ॥३१॥
अट्ठमए य **विमोक्खो** ८ **उवहाणसुयं** ९ च नवमगं भणियं ।
इच्चेसो **आयारो** आयारग्गाणि सेसाणि ॥३२॥"

2. See p. 72, fn. 1. It is however the 9th *ajjhayaṇa* according to *Samavāya* (s. 9). From *Ind. Stud.* (vol. XVI, p. 251 seq.) we learn that *Nandī*, *Āvassayanijjutti* and *Vidhiprapā*, too, say so-*S. B. E.* (XXII, intro. p. XLIX).

3. "अधुना सप्तमाध्ययनस्य **महापरिज्ञा**ख्यस्यावसरः, तच्च व्यवच्छिन्नमिति कृत्वाऽतिलङ्घ्याष्टमस्य सम्बन्धो वाच्यः ।"

4. Cf. "**महापरिण्णाए** विज्जा पम्हुट्ठा आसी सा पदाणुसारिणा तेणुद्धरिता" —*Āvassayacuṇṇi* (pt. I, p. 394)

5. See the following 769th verse of *Āvassayanijjutti* :-
"जेणुद्धरिआ विज्जा आगासगमा **महापरिन्नाओ** । वंदामि **अज्जवइरं** अपच्छिमो जो अ सुअहराणं ॥७६९॥"

6. It seems that there is no specific name for the 1st *Cūlā*. So I have suggested this to facilitate the discussion.

7. This is corroborated by the following verse of *Āyaranijjutti* :-
"णवबंभचेरमइओ अट्ठारसपयसहस्सिओ वेओ । हवइय सपंचचूलो बहुबहुतरओ पयग्गेणं ॥११॥"
From this verse, it may be inferred that the name of each of the *ajjhayaṇas* at least of the first *suyakkhandha* is *Bambhacera* and that the entire work is styled as *Veä* (*Veda*). Śīlāṅka Sūri, while commenting upon this verse has said : "पञ्चमी **निशीथाध्ययनं**, 'बहुबहुतरओ पदग्गेणंति तत्र चतुश्चूलिकात्मकद्वितीयश्रुतस्कन्धप्रक्षेपाद् बहुः, **निशीथा**ख्यपञ्चम-चूलिकाप्रक्षेपाद् बहुतरः"
A question may here arise as to who incorporated *Nisīha* in *Āyāra* and who again separated it and restored it to a position of a separate treatise.

Mahāparinnā as stated in *Āyāranijjutti* (v. 290)[1]; but according to *S. B. E.* (vol. XXII, intro. p. 1)[2], all the *Cūlās*. The ending portion of the *Nijjutti* on *Mahāparinnā* explains the meanings of the two words which make up *Mahāparinnā* from the standpoint of the four *nikṣepas*, whereas its 34th verse[3] says that it deals with *parīṣahas* and *upasargas*, the outcome of infatuation. It may be added that *Mahāparinnā* is a *sātiśaya adhyayana*. So says Malayagiri Sūri in his com. (p. 46) on v. 146 of *Kappanijjutti*.

By taking into account the description of *Nāyādhammakahā* as given in *Nandī* (s. 51), we may infer that the portion of this *Aṅga* which exists now is practically a drop in the ocean. For, hundreds of *ākhyāyikās*, *upākhyāyikās* and *ākhyāyikopākhyāyikās* are lost. All these seem to have been extinct at least by the time of Malayagiri Sūri, if not by the time of Jinadāsa Gaṇi. *Aṅgas* 7 to 11 are said to have *saṅkhyeya pada*[4]*-sahasras* (vide *Nandī* s. 52-56). So it may be that they, too, are not available in toto.

If we examine the extant *Paṇhāvāgaraṇa*, in the light of the contents of the 10th *Aṅga* noted in *Nandī* (s. 55), we are led to either of the two conclusions :-

(i) The old 10th *Aṅga* is altogether lost, and one similar in name is substituted for it by some one who flourished prior to Abhayadeva Sūri.

(ii) The extant *Paṇhāvāgaraṇa* is a fragment of the old one of which the contents have not been fully noted in Nandī.

This finishes a rough survey about the loss pertaining to the *dvādaśāṅgī* of Sudharman[5]. As regards the 12 *Uvaṅgas*, it is doubtful how far the *Candapaṇṇatti*

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1. See Chap. V.
2. Here *'sāisayattaṇeṇa'* is wrongly translated as 'superfluous'.
3. "निस्संगा य छट्ठे ६ मोहसमुत्था परीसहुवसग्गा ७ । निज्जाणं अट्ठमए ८ नवमे य जिणेण एवं ति ९ ॥३४॥"

   This verse along with the 33rd throws light on the subject-matter of *Āyāra*. So it may be here noted as under :-

   "जिअसंजमो १ अ लोगो जह बज्झइ जह य तं पजहियव्वं २ ।
   सुहदुक्खातितिक्खा विय ३ सम्मत्तं ४ लोगसारो ५ य ॥३३॥"
4. I do not know if there is any *Śvetāmbara* source except *Senapraśna* (p. 55[9]) which defines *pada*. Here pada is said to equal 510, 886, 840 *ślokas* plus 28 *aksars*. But in *The Sacred Books of the Jainas* (vol. II, p. 29), a *madhyamapada* is said to consist of 16, 34, 83, 07, 888, letters, and on pp. 29-31, are given the specific numbers of these *madhyamapadas* for one and all the 12 *Aṅgas*.
5. He outlived the rest of the *Gaṇadharas*, and as explained in *J. S. E.* (pp. 204-205), only his *gaṇa* continued. So the *dvādaśāṅgīs* of the other *Gaṇadharas* practically came to an end by the time they took up *anaśana*, and handed over their pupils to him.

available at present is genuine; for, it almost tallies with *Sūriyapaṇṇatti ad verbatim*.[1] So if this is not genuine, it must be looked upon as lost.

So far as the 6 *Cheyasuttas* are concerned, some portion of *Mahānisīha* must have been lost in the days Haribhadra Sūri tried to restore it, when several leaves of its Ms. got decayed.[2] As stated in its 3rd *ajjhayaṇa*, by this time several *Nijjuttis*, *Cuṇṇis* and *Bhāsas* composed to explain *Pañcamaṅgalasuyakkhandha* had become extinct. This *Pañcamaṅgalasuyakkhandha* was once a separate work by itself, and was later on incorporated in a *mūlasutta* by *Vajrasvāmin*, who had a *padānusāriṇī labdhi*.[3]

In *Jaina Granthāvalī* (p. 16) it is said that there were 3 *vācanās* of *Mahānisīha*. Out of them only the *bṛhadvācanā* is available now.[4]

So far as *Pañcakappa* is concerned, it is not available now; but its *Cuṇṇi* and Bhāsa exist.

Turning to *Paiṇṇagas* we find that only very few are available at present. For, firstly, out of 14,000 *Paiṇṇagas*, only 60 have been specifically mentioned in *Nandī*, and so probably a majority of them were lost in those days. Secondly, out of these 60 works, 12 *kāliya* works are lost. Their

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1. Cf. the following 26th verse of *Siddhāntāgamastava* :-
"प्रणमामि **चन्द्रसूर्यप्रज्ञप्ती** यमलजातके नव्ये ।
गुम्फवपुषैव नवरं नातिभिदाऽर्थात्मनाऽपि ययो: ॥२६॥"

2. "एत्थ य जत्थ जत्थ पएणाणुलग्गं सुत्तालोवगं न संपज्जइ । तत्थ तत्थ सुयहरेहिं कुलिहि य दोसो न दायव्वो त्ति । किंतु जो सो एयस्स अचिंतचिंतामणिकप्पभूयस्स **महानिसीह**सुयक्खंधस्स पुव्वायरिसो आसि तहिं चेव क्खंडाखंडीए उद्देहियाइएहिं हेऊहिं बहवे पत्तगा परिसडिया तहावि अच्चंतसुहमत्थाइसयं ति । इमं **महानिसीह**सुयक्खंधं कसिणपवयणस्स परमसारभूयं परं तत्तं महत्थं ति कालिऊणं । पवयणवच्छल्लते (त्ते) णं बहुभव्वसतो(त्ता)वयारियं च काउं तदा य आयहियाट्ठयाए आयरियहरिभद्देणं जं तत्थायरिसे दिट्ठं त (तं) सव्वं समतीए साहिऊणं लिहियं ति ॥ अन्नेहिं पि **सिद्धसेणदिवायर**-बुड्ढवाइ-**जक्खसेण**-**देवगुत्त**-**जसवद्धण**-खमासमणसीस**रविगुत्त**-**णेमिचंद**-**जिणदास**गणिखमग**सव्वरिसि** (? **सच्चसिरि**)पमुहेहिं कु(जु)गप्पहाण सुयहरेहिं बहुमन्नियमिणं ति" —*D. C. J. M.* (vol. XVII, pt. II, pp. 32-33)

3. "एयं तु जं **पंचमंगल**सुयक्खंधस्स वक्खाणं तं महया पबंधेणं अणंतगमपज्जवेहिं सुत्तस्स य पिहब्भूयाहि निज्जुत्ती-भास-चुण्णीहिं जहेव अणंतनाणदंसणधरेहिं तित्थयरेहिं वक्खाणि(यं) तहेव समासओ वक्खाणिज्जंतं आसि । अहन्नया कालपरिहाणिदोसेणं ताओ निज्जुत्ती-भास-चुन्नीओ वुच्छिन्नाओ इउ (? ओ) य वच्चंतेणं कालसमएणं महिड्ढीपत्ते पयाणुसारी **वयरसामी** नाम दुवालसंगसुयहरे समुप्पन्ने तेणेयं **पंच-मंगल**महासुयक्खंधस्स उद्धारो मूलसुत्तस्स मज्झे लिहिओ मूलसुत्तं पुण सुत्तत्ताए गणहरेहिं अत्थत्ताए अरहंतेहि भगवंतेहि धम्मतित्थकरेहिं तिलोगमहिएहिं **वीर**जिणिंदेहिं पन्नवियं ति । एस वुड्ढसंपयाओ ।" —*Ibid.*, p. 32

4. "બૃહતૃટિપ્પનિકામાં એની લઘુવાચના, મધ્યમ વાચના અને બૃહદ્વાચના એમ ત્રણ વાચના અનુક્રમે શ્લો. ૩૫૦૦-૪૫૦૦-૪૫૪૮ની નોંધી છે, પણ હાલમાં એની બૃહદ્વાચના જ ઉપલબ્ધ થાય છે. "

numbers are 11, 12, and 16-25[1]. The following 5 additional *kāliya* works noted in *Pakkhiyasutta* are also lost :-

Āsīvisabhāvaṇā, *Diṭṭhīvisabhāvaṇā*, *Cāraṇabhāvaṇā*, *Mahāsumiṇabhāvaṇā* and *Teyaganisagga*.

Turning to *Nandī*, we find that 14 *ukkāliya* works are lost by this time. Their numbers are 2, 3, 4, 9, 10, 17, 18, 19, 21 and 23-27[2]. From *Pakkhiyasutta*, no additional information can be had. Thus, in all 17 *kāliya* works and 14 *ukkāliya* works are lost so far as *Nandī* and *Pakkhiyasutta* are concerned. Taking *Vavahāra* (X) into account, we find that *Uṭṭhāṇapariyāvaṇiya* and *Thimiṇabhāvaṇā*[3] are extinct, and looking to *Ṭhāṇa* (X, s. 755) *Dogiddhidasā* and portions of some of the remaining 9 *dasās*[4] are extinct. Over and above these works, 147 *adhyayanas* recited by Lord *Mahāvīra* at the time of his *nirvāṇa* are lost, with the exception of those that may have been existing in the available *Āgamas*.

These are the extinct works I have been able to trace up till now. So I shall now try to give details about them as far as possible and shall accordingly commence with *Diṭṭhivāya*.

Diṭṭhivāya holds a unique place in the *Jaina* canon for several reasons, some of which are as under :-

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1. For their names see p. 23.
2. See p. 24.
3. "२० तिवासपरियायस्स समणस्स निग्गन्थस्स कप्पइ **आयरपकप्पे** नामं अज्झयणे उद्दिसित्तए। २१ चउवासपरियाए कप्पइ **सूयगडे** नामं अङ्गे उद्दिसित्तए। २२ पञ्चवासपरियाए कप्पइ **दस-कप्प-ववहारे** उद्दिसित्तए। २३ अट्ठवासपरियाए कप्पइ **ठाण-समवाए** उद्दिसित्तए। २४ दशवासपरियाए कप्पइ **वियाहे** नामं अङ्गे उद्दिसित्तए। २५ एक्कारसवासपरियाए कप्पइ **खुड्डियाविमाणपविभत्ती महल्लियाविमाणपविभत्ती अङ्गचूलिया वग्गचूलिया वियाहचूलिया** नामं अज्झयणे उद्दिसित्तए। २६ बारसवासपरियाए कप्पइ **अरुणोववाए गरुलोववाए धरणोववाए वेसमणोववाए वेलंधरोववाए** नामं अज्झयणे उद्दिसित्तए। २७ तेरसवासपरियाए कप्पइ **उट्ठाणपरियावणिए समुट्ठाणसुए देविन्दोववाए नागपरियावणिए** नाम अज्झयणे उद्दिसित्तए। २८ चोदसवासपरियाए कप्पइ **ठ्विमिणभावणा** नामं अज्झयणे उद्दिसित्तए। २९ पन्नरसवासपरियाए कप्पइ **चारणभावणा** नामं अज्झयणं उद्दिसित्तए। ३० सोलसवासपरियाए कप्पइ **आसीविसभावणा** नामं अज्झयणे उद्दिसित्तए। ३१ सत्तरसवासपरियाए कप्पइ **दिट्ठीविसभावणा** नामं अज्झयणे उद्दिसित्तए। ३२ एगूणवीसवासपरियाए कप्पइ **दिट्ठीवाए** नामं अङ्गे उद्दिसित्तए। ३३ वीसवासपरियाए समणे निग्गन्थे सव्वसुयाणुवाई भवइ।"

   Instead of giving the pertinent portion, I have here given the entire *sūtra* as it throws light as to what works were known and probably even existed at least when *Vavahāra* was composed; for, they form a curriculum.
4. See p. 51. fn. 2.

(1) It is the first work composed by each of the *Gaṇadharas*[1].

(2) According to the opinion of Bhadrabāhusvāmin[2] and others,[3] females owing to some of their weaknesses[4] are not entitled for its study. Thereby it is suggested that it is not within the reach of one and all, but it is meant for the deserving few.[5]

(3) There is not a single subject or a topic which does not come within its compass. It deals with *mantras, tantras,* and *yantras,* too.

(4) It has got ten significant names, and thus it forms a glaring exception to the rest of the *Jaina* scriptures.

(5) It is the very first work lost by the *Jainas.*

(6) Its contents are so to say preserved by the *Śvetāmbaras* and the *Digambaras* as well, though they differ in some of the details.

(7) It is a splendid example of the *gamika śruta.*[6]

(8) It abounds in *bhaṅgas.*[7]

(9) Some of the works[8] either partially or wholly are extracted from this *Diṭṭhivāya*.

As already noted on p. 6 *Diṭṭhivāya* is divided into five sections viz., (1) *Parikamma*, (2) *Sutta*, (3) *Puvvagaya*, (4) *Aṇuoga*, and (5) *Cūliyā*, out of which at least the 1st two had become extinct at least by the time Jinadāsa Gaṇi *Mahattara* wrote his *Cuṇṇi* on *Nandī*.[9]

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1. For a difference of opinion see pp. 6-7.
2. "तुच्छा गारवबहुला चलिन्दिया दुब्बला धिईए य ।
   इति अइसेसज्झयणा **भूयावाओ** य नो त्थीणं ॥१४६॥"—*Kappanijjutti*
   This very verse occurs in *Visesāvassayabhāsa* as v. 552.
3. By others I mean Jinabhadra Gaṇi, Koṭyācārya, Maladhārin Hemacandra, Malayagiri Sūri, Jinadāsa Gaṇi *Mahattara* and Haribhadra Sūri.
4. See fn. 3 and *J. S. E.* (p. 239)
5. In *Āvassayacuṇṇi* (pt. I, p. 35) it is said :-
   "बहवे दुम्मेधा असत्ता **दिट्ठिवायं** अहिज्जिउं अप्पाउयाण य आउयं ण पहुप्पति, इत्थियाओ पुण पाएण तुच्छाओ गारवबहुलाओ चलिन्दियाओ दुब्बलधिईओ, अतो एयासिं जे अतिसेसज्झयणा **असणोववायणिसीह**माइणो **दिट्ठिवातो** य ते ण दिज्जंति ।"

6-7. See p. 71.

8. For their list see pp. 81, 81 and 89.
9. See p. 77, fn. 6 and See p. 78 fn. 1.

Parikamma – Just as it is necessary to know fundamental operations such as addition, subtraction etc., before one can solve arithmetical problems, so one should study *Parikamma* before one can commence the study of *Sutta*, *Puvvagaya* etc.[1] Thus *Parikamma* is a stepping-stone for further study. It is of seven kinds : (1) *Siddhaseṇiā-parikamma*, (2) *Maṇussaseṇiā-pari°*, (3) *Puṭṭhaseṇiā-pari°*, (4) *Ogāḍhaseṇiā-pari°*[2], (5) *Uvasampajjaṇaseṇiā-pari°*, (6) *Vippajahaṇaseṇiā-pari°*, and (7) *Cuācuāseṇiā-pari°*. Each of these kinds has sub-varieties which, in all, come to 83. *Siddhaseṇiā-pāri°* has 14 sub-varieties : *Māugāpaya*, *Egaṭṭhiyapaya*, *Aṭṭhapaya*[3], *Pāḍhoāmāsapaya*[4], *Keübhūä*, *Rāsibaddha*, *Egaguṇa*, *Duguṇa*, *Tiguṇa*, *Keubhuä*, *Paḍiggaha*, *Saṁsārapaḍiggaha*, *Nandāvatta* and *Siddhāvatta*.[5] *Manussaseṇiā°*, too, has 14 sub-varieties. Out of them the names of 13 are practically the same as those noted for *Siddhaseṇiā°*, the 14th being *Maṇussāvatta*. *Puṭṭhaseṇiā°* has 11 sub-varieties. The names of them are *Pāḍhoāmāsapaya* upto *Nandāvatta* as noted before, the 11th being *Puṭṭhāvatta*. Each of the rest has 11 sub-varieties. The names of the 1st 10 of them are the same as noted for *Puṭṭhaseṇiā°*, while the respective names for the 11th are : *Ogāḍhāvatta*, *Uvasampajjaṇāvatta*, *Vippajahaṇāvatta* and *Cuācuāvatta*. See *Nandī* (s. 57). Practically we know next to nothing about all these 83 sub-varieties.[6] Even there is no explanation given as to why *Keubhūä* is mentioned twice, while enumerating the 14 sub-varieties of *Siddhaseṇiā°*.

Out of these 7 kinds of *Parikamma*, the first six which refer to *svasamaya*, come within the range of the 4 *nayas* viz. *Saṅgaha*, *Vavahāra*, *Ṛjusutta* and *Saddāi*. *Negama* is of two kinds : *Saṅgahiya* and *Asaṅgahiya*. The former is included in Saṅgaha, and the latter in Vavahāra. The Saddāi *nayas* which are 4, are to be counted as one. So says the *Nandīcuṇṇi* (p. 106). It further says : All the 7 kinds are accepted by the *Ājīvagas*★, and they are propounded by *Gosāla*, and they are looked at in three ways. It seems Jinadāsa Gaṇi, the author of this *Nandīcuṇṇi* makes no difference between the followers of Gosāla, the *Ājīvagas* and the *Terāsiyas*.

Sutta – This term is explained as one suggesting the meaning of all

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1. Cf. "परिकम्म त्ति जोगकरणं, जधा गणितस्स सोलस परिकम्मा तग्गहितसुतत्थो सेसगणितस्स जोगो भवति, एवं गहिद**परिकम्म**सुत्तत्थो सेस**सुत्ताइदिट्ठिवाद**सुतस्स जोगो भवति" —*Nandīcuṇṇi* (p. 55).

2-5. In *Samavāya* (s. 147) we have *Ogāhaṇaseṇiā-pari°*, *Padoṭṭhapaya*, *Āgāsapaya* and *Siddhabaddha* respectively.

6. "तं च परिकम्मं **सिद्धसेणित**परिकम्मादिथूलभेदयो सत्तविधं उत्तरभेदयो तेसीतिविधं **मातुअपदा**दी, तं च सव्वं मूलुत्तरभेदं सुत्तत्थओ वोच्छिण्णं जधागतसंपदातं वा वच्चं" —*Nandīcuṇṇi* (p. 55)

★ See page 210 of addition.

dravyas, *paryāyas* and *nayas*.[1] There are 22 *Suttas* as under in this section :-

(1) *Ujjusuya*, (2) *Pariṇayāpariṇaya*, (3) *Bahubhangiā*, (4) *Vijayacariya*, (5) *Aṇantara*, (6) *Parampara*, (7) *Māsāṇa*, (8) *Sañjūha*, (9) *Sambhiṇṇa*, (10) *Āhavvāya*, (11) *Sovatthiāvatta*, (12) *Nandāvatta*, (13) *Bahula*, (14) *Puṭṭhāpuṭṭha*, (15) *Viāvatta*, (16) *Evambhūā*, (17) *duyāvatta*, (18) *Vattamāṇappaya*, (19) *Samabhirūḍha*, (20) *Savvaöbhadda*, (21) *Passāsa*, and (22) *Duppaḍiggaha*. See *Nandī* (s. 57).[2]

No information is available regarding the contents of any one of these. We may however note that herein we find names which remind us of the two *nayas* viz. Evambhūta and Samabhirūḍha.

The 22 *Suttas* are *chinnacchedanayika* for *svasamayikas* where as they are *acchinnacchedanayikas* for the *Ājīvagas*. Further, they are *trikanayikas* for the *Terāsiyas*, while they are *catuṣkanayikas* for *svasamayikas*. According to the *chinnacchedanaya*, all the sūtras of the *Āgamas* are independent of one another i.e. to say the preceding one has nothing to do with the subsequent one or ones nor has the subsequent one anything to do with the preceding one or ones. Reverse is the case according to the *acchinnacchedanaya* which believes that the preceding and following sūtras are inter-connected i.e. to say they are not independent of one another.

The four view-points from which 22 *Suttas* can be seen and which are just mentioned, give us 88 varieties of this section in all.

Puvvagaya – This is fourteen-fold inasmuch as it consists of the following 14 *Puvvas* :-

(1) *Uppāya*, (2) *Aggāṇīya*, (3) *Vīriā*, (4) *Atthinathippavāya*, (5) *Nāṇappavāya*, (6) *Saccappavāya*, (7) *Āyappavāya*, (8) *Kammappavāya*, (9) *Paccakkhāṇappavāya*, (10) *Vijjāṇuppavāya*,[3] (11) *Avañjha*, (12) *Pāṇāü*, (13) *Kiriāvisāla*, and (14) *Lokabindusāra*.

These names are here given according to the *Nandī* (s. 57). In *Pavayaṇasāruddhāra* (*dvāra* 92), we come across almost these very names

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1. "सुत्ताइं ति **उज्जुसुताइयाइं** बावीसं सुत्ताइं, सव्वदव्वाण सव्वपज्जवाण सव्वणयाण सव्वभंगविकप्पणोवदंसगाणि, सव्वस्स णय (? पुव्व)गतस्स यऽत्थस्स य सूयग त्ति सूयणतो सुत्ता अणिता जधाभिहाणत्थातो, ते य इदाणिं सुत्तत्थतो वोच्छिण्णा, जहागतसंप्र(प)दायतो बोद्धव्वा" —*Ibid.*, (p. 56).

2. In *Samavāya* (s. 147), the 4th, 7th, 10th and 21st *Suttas* are named as *Vippaccaīya*, *Samāṇa*, *Ahāccaya*, and *Paṇāma* respectively.

3. For a variant see p. 83.

except that for *Kammappavāya*, we have *Samayappavāya* and for *Lokabindusāra, Bindusāra*. For contents according to the *Śvetāmbara* point of view, one may refer to the *Cuṇṇi* (pp. 57-58) on *Nandī*, Abhayadeva Sūri's com. (p. 131[a] and 131[b]) on *Samavāya*, Siddhasena Gaṇi's *Ṭīkā* (pp. 207-208) on *Pavayaṇasāruddhāra* etc.[1] From these sources we learn : The 1st *Puvva* deals with the origin of all the *dravyas* and *paryāyas*; the 2nd, with their measurements (*parimāṇa*); the 3rd, with the potentialities-powers of the animate and inanimate objects; the 4th, with the existence and non-existence of objects from the stand-points of *dravya*, *kṣetra*, *kāla* and *bhāva*; the 5th, with five kinds of knowledge; the 6th, with *saṁyama* and truth and their opposites; the 7th, with an exposition of *ātman* from various stand-points; the 8th, with eight kinds of *karman* and their sub-divisions; the 9th, with *pratyākhyāna*; the 10th, with *vidyās* – miraculous lores*; the 11th, with merit and demerit and their fructifications; the 12th, with 10 types of *prāṇa* and various kinds of *āyuṣya*; the 13th, with activities pertaining to *Saṁyama* etc.; and the 14th, with a subject not mentioned.

In the *Cuṇṇi* (pp. 57-58) on *Nandī*, in Malayagiri Sūri's com. on it and in *Pavayaṇasāruddhāra* (dvāra 92), the number of the *padas* each *Puvva* consists of, is given; but some times, they differ. e.g. in the case of the 1st, 7th, 8th and 10th *Puvvas*.

Incidentally it may be noted that as stated in *Subodhikā*, the quantity of ink required for writing the 1st *Puvva* equals the volume of one elephant, that for the 2nd, that of 2, for the 3rd, that of 4 and so on in G. P. so that for the 14th it equals that of 2^{13} i.e. 8192 elephants.

Quotations from the Puvvas – Maladhārin Hemacandra Sūri in his com. on *Visesāvassayabhāsa* has at times given the *ālāvagas* etc. from the *Puvvas*.[2] He believes that v. 117 of this *Visesa* which runs as under belongs to *Puvvagaya* :-

"सोइंदिओवलद्धी होइ सुयं सेसयं तु मइनाणं
मोत्तूणं दव्वसुयं अक्खरलंभो य सेसेसु ॥११७॥

He ends the explanations of this verse with the words "इति पूर्वगतगाथासङ्क्षेपार्थ:"[3]

1. A list of the names of the 14 *Puvvas* along with their contents is found in the *Digambara* works, too, e. g. in *Tattvārtharājavārtika* (pp. 51-53).
2. It seems in doing so, he has probably followed Koṭyācārya's com. on *Visesā*⁰.
3. In Koṭyācāryas com. (p. 53) we have : "इति पूर्वगतगाथाक्षरार्थ:"

★ See page 210 of addition.

That this v. 117 belongs to a *Puvva*, is corroborated by the words "तत्प्रतिपादिका चेयं पूर्वान्तर्गाथा" occurring in Devendra Sūri's *vivṛti* on *Kammavivāga* (v. 4). These words are followed by the 117th verse noted above.

Maladhārin Hemacandra while commenting on v. 128 ("बुद्धिद्दिट्ठे०") identifies it as a gāthā from a *Puvva*. While commenting on v. 2335 of *Visesā⁰* he observes on p. 946 :-

"**आत्मप्रवाद**नामकं पूर्वमधीयानस्य **तिष्यगुप्त**स्यायं सूत्रालापकः सा (?स)मायातस्तद् यथा– "एगे भंते ! जीवपएसे जीवे त्ति वत्तव्वं सिया ? नो इणट्ठे समट्ठे । एवं दो, तिन्नि, जाव दस, संखेज्जा, असंखेज्जा भंते ! जीवपएसा जीव त्ति वत्तव्वं सिया ? । नो इणट्ठे समट्ठे, एगपएसूणे वि णं जीवे नो जीवे त्ति वत्तव्वं सिया । से केणं अट्ठेणं ? । जम्हाण कसिणे पडिपुन्ने लोगागासपएसतुल्ले जीवे त्ति वत्तव्यं सिया, से तेणं अट्ठेणं" इति ।"[1]

In the com. (p. 960) on v. 2390 of *Visesā⁰* he says :-

"तत्र च्छिन्नच्छेदनकनयवक्तव्यतायामालापकाः समायाताः, तद् यथा-"पडुप्पन्नसमयवनेरइया[2] सव्वे वोच्छिज्जिस्संति, एवं जाव वेमाणिय त्ति, एवं बीयाइसमएसु वि वत्तव्वं" ।"

Abhayadeva Sūri in his com. (p. 9ᵃ) on *Pañcāsaga*, notes the following verse as occurring in *Puvvagaya* :-

"जारिसओ अइभेओ जह जायइ जह य तत्थ दोसगुणा ।
जयणा जह अइयारा भंगो तह भावणा नेया ॥"

For, there he says : "न चेयं गाथा न प्रमाणं पूर्वान्तर्गततयाऽस्याः प्रतिपादनात् ।"

Vinayavijaya in *Lokaprakāśa* (III, v. 803 f.) says on p. 51ᵇ : "उक्तं च भाष्यकृता-

"सदसदविसेसणाओ भवहेउजहिच्छिओबलंभाओ ।
नाणफलाभावओ मिच्छद्दिट्ठिस्स अन्नाणं ॥"[3] पूर्वान्तर्गतेयं गाथा ।"

So this gāthā, too, belongs to some *Puvva*.

Before we proceed further we may note that in *Visesā⁰* (v. 2513), its author alludes to *Kamappavāya Puvva*. The pertinent verse is as under :-

"**कम्मप्पवायपुव्वे** बद्धं पुट्ठं निकाइयं कम्मं ।
जीवपएसेहिं समं सूईकलावोवमाणाओ ॥२५१३॥"

1. Cf. Koṭyācārya's com. (p. 687).
2. In Koṭyācārya's com. (p. 699) we have a variant "पढमसमयउप्पन्ना" for this. It appears that the entire *ālāvaga* is not given here.
3. This very verse occurs four times in *Visesā⁰* as v. 115, 319, 521 and 2844.

Extracts[1] *from the Puvvas* :- According to the *Jaina* tradition the *Daśapūrvadharas* extract portions from the *Puvvas* necessarily and the *Caturdaśapūrvadharas*, if a special occasion arises. This is what we learn from the following line occurring in Haribhadra Sūri's com. (p. 12[a]) on *Dasaveyāliya* :-

"चउद्दसपुव्वी कम्हि वि कारणे समुप्पन्ने णिज्जूहति, दसपुव्वी पुण अपच्छिमो अवस्समेव णिज्जूहइ."–Cf. *Dasaveyāliyacuṇṇi* (p. 7)

I may give below the names of works along with those of the *Puvvas* from which they are extracted :-

(I) *Uvasaggaharathotta*, some *Puvva*[2]; (II) *Ohanijjutti, Paccakkhāṇappavāya*[3], (III) *Kammapayaḍi, Karmaprakṛti Prābhṛta*[4]; (IV) *Pratiṣṭhākalpa, Vijjappavāya*;[5] (V) *Sthāpanākalpa, Paccakkhāṇappavāya*;[6] (VI) *Siddhaprābhṛta, Aggāṇīya*, (VII) *Pajjosaṇākappa, Paccakkhāṇappavāya*;[7] (VIII) *Dhammapannatti, Ayappavāya*;[8] (IX) *Piṇḍesaṇā, Kammappavāya*;[9] (X) *Vakkasuddhi, Saccappavāya*;[10] (XI) the rest of the *ajjhayaṇas* of *Dasaveyāliya*; *Paccakkhāṇappavāya*;[11] (XII) *Parīsahajjhayaṇa*;

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1. The Prākṛt word for this is *nijjuhaṇā* whereas the Saṁskṛt one, *niryūhaṇā*. The former occurs in *Visesā⁰* (v. 551), and there it means "composition" (*racanā*). The words निज्जूढं, निज्जूहगं and निज्जूहिया are found in verses 12, 14 and 15 of *Dasaveyāliyanijjutti*. Haribhadra Sūri in his com. on this work says : "निर्यूढं पूर्वगतादुद्धृत्य विरचितं" (p. 9[b]) and "निर्यूहकं पूर्वगतोद्धृतार्थविरचनाकर्त्तारं" (p. 10[b]). The editor of this work observes : "यूहं उद्धरण इत्यागमिको धातुरिति **न्यायसङ्ग्रहः**" (p. 12, fn.). 卐 In spite of these explanations, it remains to be ascertained whether *nijjuhaṇā* means a re-production *ad verbatim* or that of an essence embodied in words by the author concerned.
2. See Rājaśekhara Sūri's *Caturviṁśatiprabandha* (my edn., p. 7).
3. See Malayagiri Sūri's com. (p. 341[b]) on *Āvassayanijjutti* (v. 665), Hemacandra Sūri's com. (p. 842) on *Visesā⁰* (v. 2040) and Droṇa Sūri's com. (p. 1[b]) on *Ohanijjutti*. In this last com. it is said : "ओघसामाचारी–ओघनिर्युक्तिः, दशधा सामाचारी 'इच्छामिच्छेत्यादि, पदविभागसामाचारी–**कल्प–व्यवहारः** । तत्र ओघसामाचारी च नवमपूर्वान्तर्वर्ति यत् तृतीयं **सामाचारी**वस्त्वरित तत्रापि विंशतितमात् प्राभृतात् साध्वनुग्रहार्थं **भद्रबाहुस्वामिना** निर्यूढा, दशधा पुनरुत्तराध्ययनेभ्यो निर्यूढा इच्छामिच्छेत्यादिका"
4. See Malayagiri Sūri's com. (p. 220[a]) on *Kammapayaḍi*.
5. See Sakalacandra Gaṇi's *Pratiṣṭhākalpa*.
6. See Yaśovijaya Gaṇi's *Sthāpanākulakasvādhyāya* published in *Pañcapratikramaṇa* at Mhesana.
7. See *Subodhikā* (p. 7[a]).

8-11 "**आयप्पवाय**पुव्वा निज्जूढा होइ **धम्मपन्नत्ती** ।
कम्मप्पवायपुव्वा **पिंडस्स** उ **एसणा** तिविहा ॥१६॥
सच्चप्पवायपुव्वा निज्जूढा होइ **वक्कसुद्धी** उ ।
अवसेसा निज्जूढा नवमस्स उ तइयवत्थुओ ॥१७॥"

卐 See page 210 of addition.

Kammappavāya;[1] (XIII) *Pañcakappa*, a *Puvva*;[2] (XIV-XVI) *Dasāsuyakkhandha*,[3] *Kappa*[4] and *Vavahāra*,[5] *Paccakkhāṇappavāya*; (XVII) *Mahākappa*, a *Puvva*;[6] (XVIII) *Nisīha*, *Paccakkhāṇappavāya*;[7] (XIX) *Nayacakra*, *Nāṇappavāya*;[8] (XX) *Sayaga*, a *Puvva*;[9] (XXI) *Pañcasaṅgaha*, a *Puvva*;[10] (XXII) *Sattariyā*, a *Puvva*;[11] (XXIII) *Mahākarmaprakṛtiprābhṛta*, a *Puvva*;[12] (XXIV) *Kaṣāyaprābhṛta*, a *Puvva*[13] and (XXV) *Jīvasamāsa*, a *Puvva* (?)[14]. XXVI *Saṁsattanijjutti*, the 2nd *Puvva* and XXVII *Pūyācaüvīś*, some *Puvva*.

The language of the Puvvas – This is usually supposed to be *Saṁskṛt* and not *Prākṛt*. This view is probably based upon the following references :-

(i) Vijayānanda Sūri in his *Tattvanirṇayaprāsāda* (p. 412) quotes the following verse, with "यत उक्तमागमे"[15] prefixed :-

"मुत्तूण **दिट्ठिवायं** कालिय-उक्कालियंगसिद्धंतं ।
थी-बालवायणत्थं पाइयमुइयं जिणवरेहिं ॥"[16]

(ii) Prabhācandra Sūri in his *Prabhāvakacaritra* (Vṛddhavādiprabandha, v. 114) observes :-

"चतुर्दशापि पूर्वाणि संस्कृतानि पुराऽभवन् ॥११४॥"

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1. See Vādivetāla Śānti Sūri's com. (p. 5[b]) on *Uttarajjhayaṇa* where the following verse from it is quoted :-

"**कम्मप्पवाय**पुव्वे सत्तरसे पाहुडम्मि जं सुत्तं ।
सणयं सोदाहरणं तं चेव इहं पि णायव्वं ॥२-६९॥"

2. See *D. C. J. M.* (vol. XVII, pt. II, p. 257).
3. *Ibid.*, p. 60.
4-5. *Ibid.*, p. 239.
6. See Hemacandra Sūri's com. (p. 932[b]) on *Visesā⁰* (v. 2295).
7. Cf. "**आयारपकप्पो** पुण **पच्चक्खाणस्स** तइयवत्थूओ ।
आयारनामधिज्जा वीसइमा पाहुडच्छेया ॥२९१॥" —*Āyāranijjutti*
8. See *Prabhāvakacaritra* (Mallavādiprabandha, v. 14).
9. See the Hindi prastāvanā (pp. 16-17) to Devendra Sūri's *Kammavivāga* published by "Śrī Ātmānanda Pustakapracāraka Maṇḍala in A. D. 1918. There it is said :-
"श्वेताम्बर-सम्प्रदाय में १ **कर्मप्रकृति**, २ **शतक**, ३ **पञ्चसंग्रह**, और ४ **सप्ततिका** ये ४ ग्रन्थ और दिगम्बर-सम्प्रदाय में १ **महाकर्मप्रकृतिप्राभृत** तथा २ **कषायप्राभृत** ये दो ग्रन्थ पूर्वोद्धृत माने जाते हैं।"
10-13. See fn. 9.
14. See *Jīvasamāsa* (v. 285).
15. Up till now I have not been in a position to trace this *Āgama*.
16. As stated in the upodghāta (p. 9) to *Pāiyasaddamahaṇṇava* (pt. iv), this verse is quoted in *Ācāradinakara* by Vardhamāna Sūri.

(iii) Some of the *Śvetāmbaras* of the present days state that the following 3 works written in *Saṁskṛt* have been extracted from *Puvvagaya* :-

(1) *Namo'rhat*, (2) *Namo'stu Vardhamānāya* and (3) *Viśālalocana*.

While trying to verify this statement, I find that in *Hīrapraśna* also called *Praśnottarasamuccaya* (*prakāśa* III, p. 28ᵇ) it is stated that *Namo'rhat* is extracted from a *Puvva*.

It may be however noted that the quotations from the *Puvvas* given on pp. 86-87 suggest that the *Puvvas* were composed in *Prākṛt*, in case these are reproductions *ad verbatim*.

The study of the Puvvas – A *Caturdaśapūrvadhara* can go through all the 14 *Puvvas*, both in word and meaning in a *muhūrta*,[1] in case he has practised '*mahāprāṇa*[2] *dhyāna*'. This is what is said in *Pariśiṣṭaparvan* (IX, 62[3]). Padmamandira Gaṇi, however, in his com. (p. 183ᵇ)[4] on Dharmaghoṣa Sūri's *Ṛṣimaṇḍalaprakaraṇa* (v. 181) observes that in virtue of this *dhyāna* having been practised, a *Caturdaśapūrvadhara* can in an *antarmuhūrta*[5] have the *guṇana* of all the *Puvvas* from the beginning to the end and in the reverse order to boot.

Vatthus – The 14 *Puvvas* have sections known as *Vatthus*. Their numbers are respectively 10, 14, 8, 18, 12, 2, 16, 30, 20, 15, 12, 13, 30 and 25 (vide *Nandī* s. 57[6]). In all, they come to 225. Nowhere I have come across the names of all these *Vatthus*. Only the name of the 3rd *Vatthu* of the 9th *Puvva* is mentioned as *Sāmāyārī* in Droṇa Sūri's com. (p. 1ᵇ) on *Ohanijjutti* and that of a *Vatthu* of the 10th as *Neuṇiya* in *Visesā* (v. 2390).

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1. This is the 30th part of a day, and practically it equals 48 minutes.
2. This is alluded to in the following verse of *Sirisirivālakahā* :-
"**महपाण**ज्झायदुवालसंगसुत्तत्थतदुभयरहस्सो । सज्झायतप्परप्पा एसप्पा चेव उवज्झाओ ॥१३३०॥"
3. "**महाप्राणे** हि निष्पन्ने कार्ये कस्मिंश्चिदागते । सर्वपूर्वाणि गुण्यन्ते सूत्रार्थाभ्यां मुहूर्ततः ॥६२॥"
4. "पूर्णे तस्मिन् **महाप्राणे** पूर्वाणि गुणयेत् किल । आदितोऽन्तं यावदन्तादादि चान्तर्मुहूर्ततः ॥१८८॥"
5. This means a period which ranges from 9 *samayas* to a *muhūrta* less by one *samaya*, as can be seen from the following verse of *Lokaprakāśa* (III) :-
"समयेभ्यो नवभ्यः स्यात् प्रभृत्यन्तर्मुहूर्तकम् । समयोनमुहूर्तान्तमसङ्ख्यातविधं यतः ॥३४॥"
6. "दस चोदस अट्ठ(ऽ)ट्ठारसेव बारस दुवे अ वत्थूणि । सोलस तीसा वीसा पन्नरस **अणुप्पवायम्मि** ॥
बारस इक्कारसमे बारसमे तेरसेव वत्थूणि । तीस पुण तेरसमे चोद्दसमे पण्णवीसाओ ॥"
From this it follows that the 10th *Puvva* is here named as *Aṇuppavāya* instead of *Vijjāṇuppavāya*.

The *Pāhuḍas*

In *Kammavivāga* (v. 7) we find twenty varieties of *suyanāṇa* referred to. Out of them *Pāhuḍapāhuḍa*, *Pāhuḍa* and *Vatthu* and each with the word 'samāsa' added to it deserve to be here noted. Devendra Sūri in his com. (p. 19) on *Kammavivāga* (v. 7) explains them as under :-

"प्राभृतान्तर्वर्ती अधिकारविशेषः प्राभृतप्राभृतम् १३ । तद्द्व्यादिसमुदावस्तु प्राभृतप्राभृतसमासः १४। वस्त्वन्तर्वर्ती अधिकारविशेषः प्राभृतम् १६ । तद्द्व्यादिसंयोगस्तु प्राभृतसमासः १६ । पूर्वान्तर्वर्ती अधिकारविशेषो वस्तु १७ । तद्द्व्यादिसंयोगस्तु वस्तुसमासः १८ ।"

Siddhasena Gaṇi's com. (p. 94) on *Tattvārtha* (I, 20) also throws light on this topic. There it is said : "वस्तूनि पूर्वस्यैवांशोऽल्पः, वस्तुनः प्राभृतमल्पतरं, प्राभृतात् प्राभृतप्राभृतमल्पतरं, ततोऽध्ययनं ग्रन्थतोऽल्पतरं, तत उद्देशकोऽल्पतर इति ।"

From this it follows that *Vatthu* (Sk. *Vastu*) is a section of a *Puvva*, and *Pāhuḍa* (Sk. *Prābhṛta*) is a sub-section of this section.[1] This *Pāhuḍa* has sections each known as *Pāhuḍapāhuḍa*. *Vatthu* is bigger than *Pāhuḍa* and *Pāhuḍa* is bigger than *Pāhuḍapāhuḍa*.

The *Digambaras* believe that Kundakunda *Ācārya* has composed 84 *Pāhuḍas* out of which 8 are available at present; but, herein I am not dealing with any one of them; for, I am here concerned with the *Śvetāmbara* literature on this point, and, moreover, these 8 extant *Pāhuḍas* do not form a part of the canonical literature. I may say that in this literature, nowhere a list of all the *Pāhuḍas*[2] is given; but we can surely collect the stray references which give us the names of the following *Pāhuḍas* :-

(1) *Āyārapāhuḍa*, (2) *Kappapāhuḍa*, (3) *Kammapayaḍipāhuda*, (4) *Jayapāhuḍa*, (5) *Joṇipāhuḍa*, (6) *Dukkhmāpāhuḍa*, (7) *Nāḍayavihipāhuda*, (8) *Nimittapāhuḍa*, (9) *Païṭṭhāpāhuḍa*, (10) *Vijjāpāhuḍa*, (11) *Viṇṇāṇapāhuḍa*,[3] (12) *Saddapāhuḍa*, (13) *Sarapāhuḍa* and (14) *Siddhapāhuḍa*.

Out of these, *Āyārapāhuḍa* (*Ācāraprābhṛta*) is mentioned by

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1. It may be noted that this *Pāhuḍa* has nothing to do with the 20 *pāhuḍas of Sūriyapaṇṇatti* and 21 *pāhuḍas* of *Joisakaraṇḍaga*
2. There seems to be no such work which mentions either the number or the names of the *Pāhuḍas* of each *Vatthu*. From p. 82, fn. 7, we learn that the 3rd *Vatthu* of the 9th *Puvva* has at least 20 *Pāhuḍas,* and that the name of this 20th is *Āyāra*. From p. 82. fn.1, we learn that the 8th *Puvva* has at least 17 *Pāhuḍas*, and from p. 85, fn. 2, we see that the 5th *Vatthu* of the 2nd *Puvva* has 20 *Pāhuḍas*, and its 4th Pāhuḍa is named as *Kammapayaḍi*.
3. This is mentioned in the intro. (p. 6) to *Nirvāṇakalikā*.

Bhadrabāhusvāmin whereas *Kappapāhuḍa* (*Kalpapāabhṛta*) and *Vijjāpāhuḍa* (*Vidyāprābhṛta*) by Jinaprabha Sūri in his *Vividhatīrthakalpa* on pp. 5 and 6 respectively. *Kammapayaḍipāhuḍa* (*Karmaprakṛtiprābhṛta*) is similarly mentioned by Malayagiri Sūri in his com. (p. 219)[1] on *Kammapayaḍi* (v. 474) and *Joṇipāhuḍa* (*Yoniprābhṛta*) by Kṣemakīrti Sūri in his com. (p. 401) on *Kappa* (I). Jinadāsa Gaṇi, too, has mentioned *Joṇipāhuḍa* in his *Visehacuṇṇi* where *Nimittapāhuḍa* (*Nimittaprābhṛta*) is referred to. Bhadreśvara Sūri in his *Kahāvalī*, has mentioned *Joṇipāhuḍa* and *Nimittapāhuḍa* as well as *Vijjāpāhuḍa* and *Siddhapāhuḍa* (*Siddhaprābhṛta*) while narrating the life of *Pādalipta* in the section known as "Pālittacarita". *Suddapāhuḍa* (*Śabdaprābhṛta*) is noted by Siddhasena Gaṇi in his *ṭikā* (p. 50) on *Tattvārtha* (I, 5). The pertinent line is :- "**प्राभृतज्ञ** इति, **शब्दप्राभृतं** तच्च पूर्वेऽस्ति यत इदं व्याकरणमायातं, ततः **शब्दप्राभृतं** यो जानाति स प्राभृतज्ञो गुरुरेवं ब्रवीति द्रव्यमिति ।" *Sarapāhuḍa (Svaraprābhṛta)* is mentioned by Abhayadeva Sūri in his com. (p. 395[b]) on *Ṭhāṇa* (VII, s. 553). Similarly *Nāḍayavihipāhuḍa* (*Nāṭyavidhiprābhṛta*) is referred to by Malayagiri Sūri in his com. (p. 52[b]) on *Rāyapaseṇiya* (s. 23). *Dukkhamāpāhuḍa* is mentioned by Devendra Sūri in his *yantra* viz. *Dvisahasrayugapradhānasvarūpa* where he attributes this work to Bhadrabāhusvāmin. See *D. C. J. M.* (No. 828 of 1895-1902). *Paiṭṭhāpāhuḍa* is alluded to by Ratnaśekhara Sūri in his com. on *Śrāddhavidhi*. See (p. 95).

In the introduction to *Nirvāṇa-kalikā* (p. 6) attributed to Pādalipta Sūri, it is said that the *Pāhuḍas* were composed between the period ranging from the life-time of Bhadrabāhusvāmin to the 2nd century A.D. If so, these cannot be looked upon as sections of the *Puvvas* composed by the *Gaṇadharas*.

Āyārapāhuḍa, Kappapāhuḍa and *Kammapayaḍipāhuḍa* – I have not come across a description pertaining to any one of these *Pāhuḍas* except that as stated in *Vividhatīrthakalpa* (p. 5) Bhadrabāhusvāmin extracted *Śatruñjayakalpa* from *Kalpaprābhṛta*, and Vajrasvamin and Pādalipta Sūri abridged it.

Joṇipāhuḍa – In his com. (pp. 401 and 753) on *Kappa* it is said that this is a section of *Puvva*. *Visehacuṇṇi* of *Nisīha* throws greater light on it. There it is said that animate objects from *ekendriyas* to *pañcendriyas* can be generated by one who knows this *Joṇipāhuḍa*, and Siddhasena Sūri had accordingly generated horses.[2] The pertinent lines are : "तत्थ ओरालिए एगिंदियादि

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1. "तत्र च द्वितीयेऽ**ग्रायणीया**भिधानेऽनेकवस्तुसमन्विते पूर्वे पञ्चमं वस्तु विंशतिप्राभृतपरिमाणम् । तत्र **कर्मप्रकृत्याख्यं** चतुर्थं प्राभृतं चतुर्विंशत्यनुयोगद्वारमयम् । तस्मादिदं प्रकरणं नीतं आकृष्टमित्यर्थः ।"
2. This act of generation is known as *nirvartanādhikāra*.

पंचविधं तं **जोणिपाहुडातिणा**, जहा **सिद्धसेना**यरिएण अस्सा पकता ।"- *Jainayuga* (I, 3, p. 90).

In the *Visehacunni* of *Nisīha* (XVIII, 469) we have :-

"**णिसीहमा**दियस्स च्छेदसुत्तस्स जो अत्थो आगतो सुत्तं वा **मोक्कला**मि वा पच्छित्तविहाणाणि मंताणि वा **जोणिपाहुडं** वा गाहंतो अण्णत्थ गाहेति."

In Hemacandra's com. (p. 750) on *Viśeṣā°* (v. 1775) it is said :-

"**योनिविधाने च योनिप्राभृते** विसदृशानेकद्रव्यसंयोगयोनयः सर्पसिंहादिप्राणिनो मणयो हेमादयश्च पदार्था नानारूपाः समुपलभ्यन्ते ।"

In *Prabhāvakacaritra* (Pādaliptaprabandha, v. 115-127) we come across a narrative where it is said that Rudradeva Sūri was teaching *Yoniprābhṛta* to his pupil when there came the portion dealing with the method of generating fish. A fisherman who was staying beside this place heard this conversation and carried on his profession accordingly. The Ācārya, later on, came to know about this and dissuaded the fisherman from generating fish. In this very narrative (v. 128) we come across a line where it is said that lions were generated.

A photo-copy as well as the original Ms. of a work known as *Joṇipāhuḍa* can be had at the Bhandarkar O. R. Institute; but as this work is in a fragmentary condition and even several folios are not properly arranged, it is difficult to make out a head or tail out of it. Even then some lines are given by me in *D. C. J. M.* (vol. XVII, Pt. I, pp. 383-384). From this we learn that this work is composed by Paṇhapravaṇa Muni, and it is copied in *Saṁvat* 1582. In another place, we notiee the name *Praśnaśravaṇa mahāmuni*. Some take this work to be the same as *Joṇipāhuḍa*, but I have grave doubts about it. See my 'Preface' (p. xxiv) to *D. C. J. M.* (vol. XVII, pt. III). In the introduction (p. 6) to *Nirvāṇakalikā* it is said : 'Dharmasena composed the Yoni-Prābhrita about 135 A.D.'

Dukkhamāpāhuḍa and *Nāḍayavihipāhuda* – It seems that we have no description available of any one of these *Pāhuḍas*. All the same, it may be inferred that the latter must be dealing with dramas and their staging.

Nimittapāhuḍa – This is defined in *Kahāvalī* as under :-

"जत्थ उण केवलियाजोइससयणाइनिमित्तं सुत्तिज्जइ तं **निमित्तपाहुडं**।"

From this it follows that it deals with *nimittas* including astrology (*jyotis*) and the science of dreams. It may be noted that *nimitta* includes *jyotiṣ*; if not, it would have been separately mentioned in *Nisīha* etc., where the *Jaina* clergies are forbidden to get alms by *yogacūrṇa vidyā* and *nimittaprayoga*.

Nimitta is defined in *Visesā°* (v. 2163) as under :-

"लक्खिज्जई सुभासुभमणेण तो लक्खणं निमित्तं ति। भोमाइ तदट्ठविहं तिकालविसयं जिणाभिहियं ॥"

That *nimittajñāna* is looked upon as valid can be seen from the following verse occurring in *Sūyagaḍa* (I, 12, 9) :-

"संवच्छरं सुविणं लक्खणं च निमित्तदेहं च उप्पाइयं च। अट्ठंगमेयं बहवे अहित्ता लोगंसि जाणंति अणागयाइं ॥"

Nimitta may be either eight-fold or six-fold. The former is referred to in the following gāthā :-

"भोम सुमिणंतलिक्खं दिव्वं अंगं सरलक्खणं तह य। वंजणमट्ठविहं खलु निमित्तमेव मुणेयव्वं ॥"

When *nimitta* refers to happiness, misery, profit, loss, life and death, it is looked upon as six-fold. It seems that Gosāla knew this six-fold *nimitta*; for, in *Viāhapaṇṇatti* (xv; s. 539) it is said that he knew six types of *nimitta*. In Śīlāṅka Sūri's com. (p. 218[b]) on *Sūyagaḍa* we come across the following passage :-

"अत्र चाङ्गवर्जितानां निमित्तशास्त्राणामनुष्टुभेन छन्दसा अर्धत्रयोदश शतानि सूत्रं तावन्त्येव सहस्राणि वृत्तिः तावत्प्रमाणलक्षा परिभाषेति ।"

This means that the text of *nimittaśāstras*, *Aṅgas* apart, comes to 1250 ślokas, its *vṛtti* to 12500 and its *paribhāṣā* to 12 lacs and a half. It remains to be ascertained as to which this text is. Is it *Nimittapāhuḍa* or some other work probably based upon it ?

There is a work known as *Praśnavyākaraṇa* on which the late Mr. C. D. Dalal has noted 3 commentaries viz. *Cūḍāmaṇi*, *Jyoti* and anonymous. He has suggested that *Jayaprābhṛta* is another name of *Praśnavyākaraṇa*, but Muni *Kalyāṇavijaya* expresses his doubt about it. Vide *Jainayuga* (I, 3, p. 93).

Pāhuḍas 9 to 13 - We have practically no details available about these *Pāhuḍas* except what I have practically already noted. About *Saddapāhuḍa* I may add that Hemacandra Sūri while commenting upon a grammatical portion (p. 150[b]) occurring in *Aṇuogaddāra* (s. 130) expresses his inability to explain some part of it as *Śabdaprābhṛta* is lost (vide Chap. VII).

Jinamaṇḍana Gaṇi, in his *Kumārapālaprabandha* (pp. 98[b]-99[a]) has said that 21 names of Śatruñjaya are noted in *Vidyāprābhṛta*.

In the svopajña vṛtti (p. 56[b]) of *Śrāddhavidhi* we have :-

"प्रतिष्ठाप्राभृतात् श्रीपादलिप्तोद्धृतप्रतिष्ठापद्धतौ च यथाभणितम्"

From this it follows that Pādalipta's *Pratiṣṭhāpaddhati* is based upon

Pratiṣṭhāprābhṛta.

Siddhapāhuḍa – This is defined in *Kahāvalī* as below :-

"जत्थ पायलेवंजणगुडिवाईहिं सिद्धा स(: ? प)रूविज्जंति तं **सिद्धपाहुडं**"

It appears that Āryasamita Sthavira could stop the flow of a river by *yogacūrṇa* on account of his knowledge of *Siddhapāhuḍa*. That Pādalipta Sūri and Nāgārjuna Sūri could fly by applying some thing on the sole of a foot, is probably due to their knowledge of this work. It may be added that probably it was the knowledge of this *Pāhuḍa* that helped the two pupils of *Susthitācārya* in remaining invisible by means of some *añjana* applied to eyes and in sharing the food of King Candragupta.

In this connection it may not be amiss to state that we have another work available at present and named as *Siddhapāhuḍa*. It is extracted from *Aggāṇīya* (vide p. 88), but it should not be on that account confounded with the one in question.

Aṇuoga – Etymology of this word is already given on p. 10. Furthermore its main divisions[1] and their contents are also noted on pp. 10-11. So, there remains very little to be said here.

Extracts from the Aṇuoga – Some of the biographical sketches of the great men may have been extracted from *Paḍhamāṇuoga*.[2] *Vasudevahiṇḍī*[3] is probably so; if not, it is at least based upon it as can be seen from the

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1. In the com. (p. 98) *Siddhāntāgamastava, Aṇuoga is* styled as *Pūrvānuyoga*, and it is there described as having two sections viz. *Prathamānuyoga* and *Kālānuyoga*.

2. It may appear that *Paḍhamāṇuoga* was not only extant but even available to Jinadāsa Gaṇi, as can be inferred from the following words occurring in his *Āvassayacuṇṇi* (pt. I, P. 160) :—

"एतं सव्वं गाहाहिं जहा **पढमाणुयोगे** तहेव इहंपि वन्निज्जति वित्थरतो ।"

Moreover, the following lines thereof seem to substantiate this statement:-

(i) "एत्थंतरे **चित्तंतरगंडिता** विभासियव्वा जाव **सगरो** जातो त्ति"– *Ibid.*, pt. I, P. 214

(ii) "एक्कं जथा **मरुदेवाए**, सेसाणि जहा **चित्तंतरगंडियाए**" –*Ibid, pt.*, I, p. 488

From this it follows that *Cittantaragaṇḍiyā* was available to him–a fact corroborated by its description given by him in *Nandicuṇṇi*. But this inference is not valid. For, by taking into account the date *Śaka Saṁvat* 598 (*Saṁvat* 733) mentioned by him as the year in which he completed *Nandīcuṇṇi* and the date of the extinction of *Puvvagaya* viz. *Vīra Saṁvat* 1000 (*Saṁvat* 530), it seems more reasonable to believe that he got the traditional information about the contents of the *Aṇuoga* rather than to say that he had this part of the *Āgama* directly accessible to him.

3. This is referred to in *Āvassayacuṇṇi* (pt. II, 324).

following lines occurring in it :-

"तत्थ ताव **सुहम्मसामिणा जंबुनामस्स पढमाणुओगे** तित्थयर-चक्कवट्टि-दसारवंसपरूवणागयं **वसुदेवचरियं** कहियं ति तस्सेव पभवो कहेयव्वो, तप्पभवस्स य पभवस्स त्ति ।"

Bambhadattacariya[1] is said to be extracted from *Diṭṭhivāya* and hence perhaps from *Paḍhamāṇuoga*.

Cūliyā – These *Cūliyās* are also known as *Culla-vatthus*.[2] Only the first four *Puvvas* have *Cūliyās*. Therein the 1st *Puvva* has 4 four *Cūliyās*, the 2nd 12, the 3rd 8, and the 4th 10. In all we have 34 *Cūliyās*.[3] They are studied last.[4]

This finishes the exposition about the contents of *Parikamma* etc. So, as stated on p. 75, I shall now deal with the order in which the five sections of *Diṭṭhivāya*,[5] became mostly[6] extinct. Up till now none seems to have tackled this problem. I am probably the 1st to have done so in 1939 in *Tattvarasikacandrikā* (pt. I, pp. 52-55) in *Gujarāti*. I do not know if any one has even criticized my views by this time. So, once more I express them[7] in this connection and request the veteran scholars to examine them and to give their verdict.

It appears that a work gets obliterated when its study ceases. If so, it means we should note how the 5 sections were being studied.[8] It is well-nigh certain that the study of the 1st two sections preceded that of the rest.[9] As

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1. This episode is given by Haribhadra Sūri in his com. on *Uvaesapaya* (v. 357).
2. "चत्तारि दुवालस अट्ठ चेव दस चेव चुल्लवत्थूणि ।
   आइल्लाण चउण्हं सेसाणं चूलिआ नत्थि ॥" —*Nandī* (s. 57)
3-4. "ता य चूलाओ आदिल्लपुव्वाण चउण्हं, चूलवत्थू भणितातो चेव सव्वुवरि ठवित्ता पढिज्जंति व ।...... चूलवत्थु त्ति चउत्तीसं ।" — *Nandīcuṇṇī* (p. 61)
5. As stated in *Samavāya* (s. 46), *Diṭṭhivāya* has 46 *Māuyāpayas*. Each of the 14 varieties of *Parikamma* has only one *Māuyāpaya* (vide p. 77). So it follows that some other section or sections of *Diṭṭhivāya* must have *Māuyāpayas*. Abhayadeva Sūri in his com. (p. 69[b]) on *Samavāya* (s. 46) makes a tentative suggestion in this connection as under :—

   "'दिट्ठिवायस्स' त्ति द्वादशाङ्गस्य 'माउयापय' त्ति सकलवाङ्मयस्य अकारादिमातृकापदानीव **दृष्टिवादार्थप्रसव**-निबन्धनत्वेन मातृकापदानि उत्पादविगमध्रौव्यलक्षणानि, तानि च **सिद्धश्रेणि-मनुष्यश्रेण्या**दिना विषयभेदेन कथमपि भिद्यमानानि षट्चत्वारिंशद् भवन्तीति सम्भाव्यन्ते ।"
6. "सर्वमिदं प्रायो व्यवच्छिन्नं"—Malayagiri Sūri's com. (p.238[b]) on *Nandī* (s. 57).
7. These are rather somewhat revised ones.
8. For a tentative treatment of this topic see ***J.S.E.*** (pp. 235-237)
9. This assumption is based upon the fact that in all the reference about the 5 sections of *Diṭṭhivāya*, know of, *Parikamma* is invariably assigned the 1st place and *Sutta* the second.

regards *Parikamma*, it seems that at least some persons carried on its study side by side with and that, too, ahead of the corresponding *Puvva*–an inference I draw from Āryarakṣita Sūri's episode.[1] On this basis it can be suggested that the study of the *Parikamma* pertaining to each *Puvva* ended with the extinction of that *Puvva*; for, it was no use preparing the *Parikamma* of that *Puvva* which had ceased to exist. If this suggestion is correct, it follows that the *Parikamma* associated with the study of the last 4 *Puvvas* became a dead letter by the time Sthūlabhadra died, and a similar inference can be drawn for the *Parikamma* pertaining to the rest of the 10 *Puvvas*.

There is another alternative regarding the study of *Parikamma*. Just as even now-a-days some persons complete the study of the *Saṁskṛt* grammar before they enter the field of literature, so *Parikamma* being a stepping-stone to *Puvvagaya*, some may have been mastering it completely before they began to study even the 1st *Puvva*.

As regards the study of the *Sutta*, the *Jaina* literature–even the narrative branch of it, seems to be completely silent. So I may suggest that the case of the extent of the study of the *Sutta* is parallel to that of *Parikamma*, and equally so is its loss.

So far as the *Puvvas* are concerned, it appears that their study must have been preceded by that of the pertinent portions or the entire ones of the *Parikamma* and the *Sutta*.[2] The study of *Aṇuoga* may have been partly preceded and partly followed by that of the corresponding *Puvvas*, in case it dealt with *upakrama* etc., as suggested on p. 9. As regards the branch of hagiology, its study may have been taken up after that of the corresponding portion of the *Puvva* or it may have preceded it, in case either the taught were inquisitive to know the lives of the persons referred to in the *Puvva* they were about to learn or the teacher wanted to create interest about the pertinent *Puvva* amongst his pupils. Whatever it may be, it is almost certain that the study of the *Aṇuoga* which may have been taken up in instalments corresponding to each *Puvva* or which may have been altogether reserved after that of the *Puvva* is question or to take an extreme case after that of all the *Puvvas*, was given up as soon as the study of the *Puvvas* came to an

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1. See p. 68 fn. 3.
2. The *Sutta* seems to be an index to the aphorisms of *Puvvagaya* and their meanings. If so, it is more or less a tabulated summary–an analytical digest of the contents of *Puvvagaya* in extenso, and thus it may be compared with the *Mātikās* of the *Bauddhas*, and it may be looked upon as forming a background for the study of the *Puvvas*.

end. If so, it may be said that the loss of the last 4 *Puvvas* was followed by the cessation of the study of the corresponding *Aṇuoga* or as an extreme case by that of the *Aṇuoga* in its entirety, and this cessation must have finally led to its loss. The loss of the remaining *Puvvas* gives rise to a parallel case for the loss of the corresponding *Aṇuoga*.

Turning to the *Cūliyās*, we find that though they are said to belong to the *Puvvagaya* and to be exact to the 1st four *Puvvas* only, their nature as expounded in *Nandīcuṇṇi* (p. 61) makes us believe that they had something to do with other sections, too.[1] Further, their study seems to have been preceded by that of the 1st four sections in case we endorse the opinion[2] expressed in the *Nandīcuṇṇi* that they are given the last place not only regarding the arrangement of the 5 sections but their study, too. This means that the *Cūliyās* got forgotten or became extinct by the time Sthūlabhadra died.

With these words about the order of the loss of the different sections of *Diṭṭhivāya*, I shall now resume the question about the nature etc. of the remaining extinct works, and shall accordingly commence with the works of the *kāliya suya*.

Khuḍḍiyā-Vimāṇapavibhatti – This is an *ajjhayaṇa* dealing with the *vimānas* which may or may not have entered *āvalikā*. It is the 1st *ajjhayaṇa* of *Saṅkhevitadasā* (vide p. 55, fn. 2). From *Samavāya* (s. 37, 38 and 40) we learn that this *ajjhayaṇa* had at least 3 *vaggas*, the 1st having 37 *uddesaṇakālas*, the 2nd 38 and the 3rd 40 respectively. This *ajjhayaṇa* used to be prescribed as one of the text-books to a Sādhu whose *dīkṣāparyāya* was of 11 years

Mahalliyā-Vimāṇaparibhatti – This work has the same subject–matter as the above one, the only difference being that it treats it at a greater length. This is the 2nd *ajjhayaṇa* of *Saṅkhevitadasā* (vide p. 55, fn. 2). From *Samavāya* (s. 41-45) it can be seen that this work had at least 5 *vaggas*, the *uddesaṇakālas* of which were 41, 42, 43, 44 and 45 respectively. This *ajjhayaṇa* was also one of the text-books for a Sādhu of 11 years' standing.

Aruṇovavāya[3] – This is an *ajjhayaṇa* dealing with the *samaya* (code)

1-2 "'चूल' त्ति सिहरं दिट्ठिवाते तं परिकम्म-सुत्त-पुव्व-पुव्वाणुओगे य भणितं,.....चूलवत्थू भणितातो चेव सव्वुवरि ठवित्ता पढिज्जंति य." The earlier portion of this seems to be erroneous; for, Malayagiri Sūri in his com. (p. 246) quotes it as under :—

"दिट्ठिवाए जं परिकम्म-सुत्तं-पुव्वा-ऽणुयोगे न भणियं तं चूलासु भणियं."

3. The is mentioned in *Āvassayacuṇṇi* (pt. 1, p. 35).

and *upapāta* of Aruṇa, a god. As stated in *Nandīcuṇṇi* (p. 49) Aruṇa approaches a saint who is engaged in the *guṇana* of this *ajjhayaṇa*. He then respectfully hears the same from him. On this being completed, he requests that saint to ask for a boon; but the latter declines to do so. Thereupon he circumambulates the saint and returns to his celestial abode.[1] This work is the 6th *ajjhayaṇa* of *Saṅkhevitadasā*, and it is *sātisaya* (vide p. 82, fn. 6). It was one of the text-books for a Sādhu of 12 years' standing, the other text-books being *Garulovavāya*, *Dharaṇovavāya*, *Vesamaṇovavāya* and *Velandharovavāya*.

Varuṇovavāya,[2] *Garulovavāya*, *Dharaṇovavāya*, *Vesamaṇovavāya*, *Velandharovavāya* and *Devindovavāya*.– All these except the 3rd and the last, are also the *ajjhayaṇas* of *Saṅkhevitadasā*. They have Varuṇa, Garula, Dharaṇa, Vaiśramaṇa, Velandhara and Devendra (Śakra) respectively as the main characters as is the case with *Aruṇovavāya* having Aruṇa. So it appears that some of the passages of *Aruṇovavāya* may be occurring *mutatis mutandis* in these *ajjhayaṇas*. Moreover, as stated in the *Bhāsa* (p. 109[a])[3] on *Vavahāra* (X) Varuṇa discharges a scented shower and Aruṇa and Garula give gold, when they are so to say invoked.

Uṭṭhāṇasuya and *Samuṭṭhāṇasuya* – As stated in *Nandīcuṇṇi* (p. 49), when an enraged Sādhu recites *Uṭṭhāṇasuya* once, twice or thrice, the family, the village or the capital or the like which has offended him becomes desolate. Later on, when he being pacified, recites *Samuṭṭhāṇasuya* once, twice or thrice, whatever has been desolated, becomes re-inhabited. Such an event is narrated in the case of Damasāra Muni in *Ātmaprabodha*[4] composed by Jinalābha Sūri in Saṁvat 1833. There he is represented as a contemporary of Lord Mahāvira.

Both of these works are *sātisaya*. So says Koṭyācārya in his com. (p. 201) on *Visesā* (v. 555). *Maladhārin* Hemacandra Sūri, too, says the same thing on p. 299. It may be noted that both these commentators have given *Samutthāna* as the *Saṁskṛt* equivalent of *Samuṭṭhāṇa*; but Jinadāsa Gaṇi

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1. In this connection, Abhayadeva Sūri in his com. (p. 513[b]) on *Ṭhāṇa* (s. 756) observes :— "एवम्भूतं च श्रुतं कालविशेष एव भवति"
2. According to Haribhadra Sūri's com. (p. 96[a]) on his own work *Pañcavatthuga* (v. 585) this was one of the text-books for a Sādhu of 12 year's standing.
3. "नागावरुणो वासं अरुणा गरुला य वीयगं देंती ।
आगंतूण य बेंती संदिसह किं करेमि त्ति ॥११०॥"
4. See pp. 137-138 of the edition published by Hiralal Hansaraj in A. D. 1909.

differs from them; for, he says in *Nandicuṇṇi* (p. 49) : "**समुवट्ठाणसुयं** ति वत्तव्वे वगारलोवातो **समुट्ठाणसुय** त्ति भणितं"

Samuṭṭhāṇasuya was a text-book for a Sadhu of 13 years' standing, as was the case with *Uṭṭhāṇapariyāvaṇiya*.

Nāgapariyāvaṇiyā – This is an *ajjhayana* wherein the Nāgakumāras play an important role. When a saint concentrates upon this work, the Nāgakumāras bow to him, and without leaving their residential quarters, give them boons therefrom.

Āsīvisabhāvaṇā – It is a work which more or less deals with venoms. As stated by Yaśodeva Sūri in his com. (p. 69ᵃ) on *Pakkhiyasutta*, this work says that there are two types of living beings having poison in their jaws. The first type of them is so by their very birth. They include scorpions, frogs, serpents and human beings. The poison of a scorpion can at best pervade a body equal to that of half of Bharata *kṣetra*; that of a frog, double this body; that of a serpent, a body equal to Jambūdvīpa; and that of a human being, a body equal to the *samaya-kṣetra* (i.e *manuṣyaloka*).

The second type acquires poison by practising a penance or so. It includes the five-organed *tiryacs*, human beings and gods up to those of Sahasrāra, so long as these gods are *aparyāpta*. These beings kill others by cursing them. This act is tantamount to a serpent's bite etc.[1]

Diṭṭhīvisabhāvaṇā – This work deals with those who have poison in their *dṛṣṭi* (eyes). This may remind one of the *dṛṣṭiviṣasarpas* like Caṇḍakauśika who was enlightened by Lord Mahāvira.

Cāraṇabhāvaṇā – This work deals with *Vidyācāraṇas* and Jaṅghācāraṇas. They are saints who can fly owing to the *labdhi*[2] (miraculous power) acquired by them by practising austerities or by studying this work.[3]

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1. It should be borne in mind that this exposition is based upon the significance of the title of this work. Same is the case with the following four works. This is what Yaśodeva Sūri says in his com. (p. 69ᵇ) on *Pakkhiyasutta*, the actual wording being "अत्र **चाशीविषभावना**दिग्रन्थपञ्चकस्वरूपं नामानुसारतो दर्शितं, विशेषसम्प्रदायश्च न दृष्ट इति".

2. For the description of this *labdhi* and that of many more see *Ovavāiya* (s. 24, p. 16), *Viāhapaṇṇatti* (XX, 9; s. 683-4), *Visesā°* (v. 779-803), Haribhadra Sūri's com. (p. 47ᵇ) on *Āvassaya, Pavayaṇasāruddhāra* (v. 595-601), the *svopajña* com. (p.14) on *Yogaśāstra* (I, 9) and the English translation of *Triṣaṣṭi* (vol. I, pp, 75 and 79).

3. "पत्ररसे **चारणभावणं** ति उद्दिसिए उ अज्झयणं । चारणलद्धी तहियं उपज्जंती तु अहि(ही)यम्मि ॥११५॥"

Mahāsumiṇabhāvaṇā – This work deals with great dreams.[1]

Teyaganisagga – This work has for its subject-matter a discharge of a fiery substance. The acquisition[2] of *tejoleṣyā*[3] and perhaps that of *śītaleṣyā* may have been treated in this work.

Kappiyākappiya – This is a work which deals with the two topics viz. *kalpa* (what should be practised or is acceptable) and *akalpa*, its opposite.

Culla-kappasuya–This work explains what is *kalpa*. Its title suggests that it is a smaller treatise as compared with *Mahākappasuya*.

Mahā-Kappasuya–This work, too, deals with *kalpa*. It is so named either because it is voluminous or because it is deep in meaning. This is probably a *Cheyasutta*; but, on that account it is not possible to identify it with any of the six well-known *Cheyasuttas*. It will be a folly to think that this work is the same as *Kappa* (*Bṛhatkalpasūtra*); for, it is mentioned over and above *Kappa*, in *Visesā°* (v. 2295)[4]

As stated in the *Bhāsa* (p. 108[b]) on *Vavahāra* (X), *Vaggaculiyā* is a *Cūliyā* of *Mahākappasuya*.[5] The pertinent verse is as under :-

"अंगाणमंगचूली **महाकप्पसुयस्स वग्गचूलीओ** ।
विवाहचूलिया पुण **पण्णत्तीए** मुणेयव्वा ॥१०७॥"[6]

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1. In all there are 72 dreams. Out of them 30 are great as stated in *Pajjosaṇākappa* (s. 73). But the *Bhāsa* (p. 109[b]) on *Vavahāra* (X) says as under :—

   "इच्छंती सुसुमिणा बायाला चेव हुंति महासुमिणा ।
   बायत्तरि सव्वसुमिणा वन्निज्जंते फलं तेसिं ॥११४॥"

2. This may be due to a penance or the study of this work. This is what is said in the following verse of *Bhāsa* (p. 110[a]) on *Vavahāra* :—

   "तेयस्स निसरणं खलु आसीविसत्तं तहेव दिट्ठिबिसं ।
   लद्धीतो समुप्पज्जे समहीएसुं तु एएसु ॥ ११७ ॥"

3. See *Viāhapaṇṇatti* (XV; s. 548).
4. See p. 34.
5. Abhayadeva Sūri in his com. (p. 513[a]) on *Ṭhāṇa* (s. 755) however strikes a different note. For, he says:

   "अङ्गस्य-**आचारादे**श्चूलिका यथाऽऽचारस्यानेकविधा, इहोक्तानुक्तार्थसङ्ग्राहिका चूलिका, **वग्गचूलिय** त्ति इह च वर्ग :- अध्ययनादिसमूहः, यथा **अन्तकृद्दशासु** अष्टौ वर्गास्तस्य चूलिका **वर्गचूलिका, विवाहचूलिय** त्ति **व्याख्याभगवती** तस्याश्चूलिका **व्याख्याचूलिका** ।"

6. Malayagiri Sūri while commenting upon this says:—

   "अङ्गाना**मुपासकदशाप्र**भृतीनां पञ्चानां चूलिका **निरावलिका अङ्गचूलिका महाकल्प**श्रुतस्य चूलिका **वर्गचूलिका व्याख्या** पुनः**प्रज्ञप्तेः—व्याख्याप्रज्ञप्ते**श्चूलिका मन्तव्या ।" —p. 108[b]

Mahāpaṇṇavaṇā – This work treats of the topics of *Paṇṇavaṇā* to a greater extent than what is done in *Paṇṇavaṇā*. Along with this it makes up the two *Uvaṅgas* of *Samavāya*.[1] From *Abhidhānarājendra* it appears that *Mahāpaṇṇavaṇā* is referred to in *Paṇhāvāgaraṇa* and *Āvassaya*.

Pamāyappamāya – This *ajjhayana* deals with five types[2] of *pramāda* and the cessation from them (i.e. *apramāda*).

Porisīmaṇḍala – This work mentions the *porisīs* pertaining to the different *maṇḍalas*.

Maṇḍalapavesa – This work throws light as to how the sun and the moon go from one *maṇḍala* to another.

Vijjācaraṇaviṇicchaya – This work deals with the nature and fructification of knowledge and character.

Jhāṇavibhatti – This work deals with the classifications of *dhyāna* (meditation).

Āyavisohi – This work points out repentence etc. as the ways of purifying a defiled soul.

Vīyarāgasuya – This work explains the nature of the passionate and the dispassionate.

Saṁlehaṇāsuya – This is a work which deals with *dravya-saṁlekhanā* and *bhāva-saṁlekhanā*. The former consists in reducing the necessities of life, and the latter, in controlling passions.

Vihārakappa – This work supplies a code governing the lives of the *Sthavira-kalpins* and the *Jina-kalpins*.

Caraṇavihi – This work has *caraṇa* (conduct of a clergy) as its subject–matter. This *caraṇa* includes the five great vows etc.

Nirayavisohi – As stated on p. 26, some look upon this work as *ukkāliya suya*.[3] But no additional information can be had about it except that it is extinct.

Maraṇavisohi – In Ācāradinakara (pt. II, p. 303[b]) we have a list of works belonging to the *kāliya suya* and *ukkāliya suya*, and therein this work is noted as *ukkāliya*.

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1. See p. 29, fn. 1.
2. Cf.-"मज्जं विसय कसाया निद्दा विगहा य पञ्चमी भणिया। एए पंच पमाया जीवं पाडन्ति संसारे ॥"
   This is a verse quoted by Yaśodeva Sūri in his com. (p. 64[a]) on *Pakkhiyasutta*.
3. On p. 26, 1. 22, read *ukkāliya-suya* for *kāliya-suya*.

Āyavibhatti – This work is noted as *ukkāliya* on p. 26. No further particulars are available except that it is extinct.

Uṭṭhāṇapariyāvaṇiya[1] – This was one of the text-books for a Sādhu of 13 years' standing. It seems to be the same as *Uṭṭhāṇasuya* for the following reasons :

(i) In the edition of *Vavahāra* having *Bhāsa* and Malayagiri Sūri's com., there is *Uṭṭhāṇasuya* instead of *Uṭṭhāṇapariyāvaṇiya*. In *Pañcavatthuga* (v. 585), too, it is so.

(ii) In the *Bhāsa* (p. 109[a])[2] on *Vavahāra* (X), *Devindovavāya* is equated with *Devindapariyāvaṇa*. So, on this analogy *Uṭṭhāṇasuya* may be identified with *Uṭṭhāṇapariyāvaṇiya*.

Ṭhimiṇabhāvaṇā – This was the text-book for a Sādhu of 14 years' standing according to *Vavahāra*. But, it is not so as can be seen from *Pañcavatthuga* (v. 586).[3]

Now I shall deal with the 10 *Dasās*. *Kammavivāgadasā* has 10 *ajjhayaṇas*. They are mentioned in *Ṭhāṇa* (X; s. 755) as under :-

"मियापुत्ते १ त गोत्तासे २ अंडे ३ सगडे ति यावरे ४ ।
माहणे ५ नंदिसेणे ६ त, सोरिय त्ति ७ उदुंबरे ८ ॥
सहसुद्दाहे आमलते ९ कुमारे लेच्छती १० इति ॥"

Out of these the 1st, the 4th, the 6th, the 7th and the 8th *ajjhayaṇas* agree in name with the 1st, 4th, the 6th, the 8th and the 7th of the 1st *suyakkhandha* of *Vivāgasuya*,[4] whereas the 2nd, the 3rd, the 5th, the 9th and the 10th are equated with the 2nd, the 3rd, the 5th, the 9th and the 10th of the 1st *Suyakkhandha* by Abhayadeva Sūri in his com. (pp. 507[b], 508[a] and 508[b]) on *Ṭhāṇa*. Thus it seems that none of the *ajjhayaṇas* of *Kammavivāgadasā* is lost. Same is the case with the 10 *ajjhayaṇas* of *Uvāsagadasā*.[5] For, their names as

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1. The word *uṭṭhāṇapariyāṇiya* occurs in *Viāhapaṇṇatti* (XV; s. 540); but there it is not used to denote this or any other work.
2. "तेरसवासे कप्पइ उट्ठाणसुए तहा समुट्ठाणे । देविंदं परियावण नागाण तहेव परियावणीया ॥१११॥"
3. This verse and verses 582-585 and 587 and 588 are quoted by Abhayadeva Sūri in his com. (p. 301[b]) on *Ṭhāṇa* (v. I; s. 399)
4. "मियापुत्ते य उज्झियए अभग्ग सगडे बहस्सइ नन्दी ।
उम्बर सोरियदत्ते य देवदत्ता य अञ्जू य ॥" —*Vivāgasuya* (I)
5. "आणंदे १ कामदेवे २ अ गाहावति चूलणीपिता ३ ।
सुरादेवे ४ चुल्लसतते ५ गाहावति कुंडकोलिते ६ ॥
सद्दालपुत्ते ७ महासतते ८ णंदिणीपिया ९ सालतियापिता १० ।"

given in *Ṭhāṇa* (s. 755) tally with those[1] given in *Uvāsagadasā* (p. 1). *Antagaḍadasā* has 10 *ajjhayaṇas*, the names of which are mentioned in *Ṭhāṇa* (s. 755) as under:-

"णमि १ मातंगे २ सोमिले ३ रामगुत्ते ४ सुदंसणे ५ चेव ।
जमाली ६ त भगाली त ७ किंकंमे ८ पल्लते ति य ९ ॥
फाले अंबडपुत्ते त १० एमेते दस आहिता ॥"

Turning to the available *Antagaḍadasā*, we do not find therein these 10 *ajjhayaṇas* but come across 8 *vaggas*, and that the 1st *vagga* has ten *ajjhayanas* as noted in its following verse :-

"गोयम समुद्द सागर गंभीरे चेव होइ थिमिए य ।
अयले कंपिल्ले खलु अक्खोभ पसेणइ वण्ही ॥"[2]

Thus the names herein entirely differ from those mentioned above.[3]

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1. We have here the above verses almost *ad verbatim.*
2. This verse is quoted by Abhayadeva Sūri in his com. (p. 509[b], on *Ṭhāṇa,* but there instead of *Vaṇhī* we have *Viṇhū.*
3. All of them except *Kiṅkama* which occurs as a name of the 2nd *ajjhayaṇa* of the 6th *vagga* differ from the names of the *ajjhayaṇas* of the remaining 7 *vaggas* as can be seen from the following verses of the extant *Antagaḍadasā :—*

"अक्खोभ सागरे खलु समुद्द हिमवंत अयलनामे य ।
धरणे य पूरणे वि य अभिचंदे चेव अट्ठमए ॥"—p. 4

"अणीयसे अणंतसेणे अजियसेणे अहिणयरिऊ देवजसे सत्तुसेणे सारणे गए सुमुहे दुम्मुहे कूवए दारुए अणाहिट्ठी ॥" -p. 4

"जालि मयालि उवयालि पुरिससेणे य वारिसेणे य ।
पज्जुन्न सम्ब अणिरुद्ध सच्चनेमी य दढनेमी य ॥"—p. 19

"पउमावई य गोरी गन्धारी लक्खणा सुसीमा य ।
जम्बवई सच्चभामा रुप्पिणि मूलसिरि मूलदत्ता वि ॥"—p. 20

"मङ्काती किंकमे चेव मोग्गरपाणी य कासवे ।
खेमए धिइधरे चेव केलासे हरिचन्दणे ॥
बारत्त सुदंसण पुण्णभद्द सुमणभद्द सुपइट्ठे मेहे ।
अइमुत्ते य अलक्खे अज्झयणाणं तु सोलसयं ॥"—p. 25

"नन्दा तह नन्दमई नन्दुत्तर नन्दसेणिया चेव ।
मरुया सुमरुय महमरुय मरुद्देवी य अट्ठमा ॥
भद्दा य सुभद्दा य सुजाया सुमणा इ या ।
भूयदिन्ना य बोद्धव्वा सेणियभज्जाण नामाइं ॥"—p. 38

"काली सुकाली महाकाली कण्हा सुकण्हा महाकण्हा ।
वीरकण्हा य बोद्धव्वा रामकण्हा तहेव य ॥
पिउसेणकण्हा नवमी दसमी महासेणकण्हा य ।"—p. 38 (N. V. Vaidya's edn.)

Abhayadeva Sūri, however reconciles this incongruity by saying that this may be due to a difference in *vācanās*.[1] This view is strange; so, if it cannot be accepted, the old *Antagaḍadasā* should be looked upon as lost.

According to *Ṭhāṇa* (s. 755) *Aṇuttarovavāïyadasā* has 10 *ajjhayaṇas* as noted below :-

"**ईसिदासे** य १ **धण्णे** त २ **सुणक्खत्ते** य ३ **कातिते** ४ (ति य)।
सट्ठाणे ५ **सालिभद्दे** त ६ **आणंदे** ७ तेतली ८ ति ता। ।
दसन्नभद्दे ९ **अतिमुत्ते** १० एमेते दस आहिया ॥"

On examining the available *Aṇuttarovavāïyadasā*, we find that it has 3 *vaggas* having 10, 13 and 10 *ajjhayaṇas* respectively. Their names are given there as below :-

"**जालि मयालि उवयालि पुरिससेणे** य **वारिसेणे** य ।[2]
दीहदन्ते य **लट्ठदन्ते** य **वेहल्ले वेहासे अभए** इ य कुमारे ॥"p. 48
"**दीहसेणे महासेणे लट्ठदन्ते** य **गूढदन्ते** य **सुद्धदन्ते** ।
हल्ले दुमे दुमसेणे महादुमसेणे अ आहिए ।
सीहे य **सीहसेणे** य **महासीहसेणे** य आहिए ।
पुण्णसेणे य बोद्धव्वे तेरसमे होइ अज्झयणे ॥"p. 50
"**धन्ने** व (?य) **सुनक्खत्ते इसिदासे** य आहिए ।
पेल्लए रामपुत्ते य **चन्दिमा** [3]**पुट्ठिमा** इय ॥
पेढालपुत्ते अणगारे नवमे **पोट्टिले** इय ।
वेहल्ले दसमे वुत्ते इमेए दस आहिया ॥"p. 51 (N. V. Vaidya's edn.)

From this it follows that at best only the names of the 1st 3 *ajjhayaṇas* tally, and so Abhayadeva Sūri suggests that the names noted in *Ṭhāṇa* are according to some other *vācanā*. If this suggestion cannot be accepted, they must be supposed to be extinct.

The 10 *ajjhayaṇas* of *Āyāradasā* as noted in *Ṭhāṇa*[4] agree with those of the available one, and hence they are so to say intact.

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1. "वाचनान्तरापेक्षाणीमानीति सम्भावयामः, न च जन्मान्तरनामापेक्षयैतानि भविष्यन्तीति वाच्यं, जन्मान्तराणां तत्रानभिधीयमानत्वादिति ।"—p. 509[b]
2. These are also the names of the 1st 5 *ajjhayananas* of the 4th *vagga of Antagaḍadasā*.
3. In Abhayadeva Sūri's com. (p. 509[b]) on *Ṭhāṇa*, there is a variant "पोट्टिके" ।
4. "वीसं **असमाहिट्ठाणा** १ एगवीसं **सबला** २ तेत्तीसं **आसायणा**तो ३ अट्ठविहा **गणिसंपया** ४ दस **चित्तसमाहिट्ठाणा** ५ एगारस **उवासगपडिमा**तो ६ बारस **भिक्खुपडिमा**तो ७ **पज्जोसवणा कप्पो** ८ तीसं **मोहणिज्जट्ठाणा** ९ **आजाइट्ठाणं** १० ।"

As regards the 10 *ajjhayaṇas* of *Paṇhāvāgaraṇadasā* mentioned in *Ṭhāṇa* (s. 755)[1], they seem to be lost in toto; for, the available *Paṇhāvāgaraṇa* has 5 *ajjhayaṇas* dealing with *āsrava* and 5 with *saṁvara*, and the available *Isibhāsiya* has probably nothing to do with the 3rd *ajjhayaṇa* noted here, in fn. 4.

As stated in *Ṭhāṇa* (s. 755) *Bandhadasā* has 10 *ajjhayaṇas* as under :-

"**बंधे** १ **य मोक्खे** २ **य देवद्धि** ३ **दसारमंडलेवित** ४ **आयरियविप्पडिवत्ती** ५ **उवज्झातविप्पडिवत्ती** ६ **भावणा** ७ **विमुत्ती** ८ **सातो** ९ **कम्मे** १०।"

If *Bhavaṇā* and *Vimutti* noted here cannot be identified with the 3rd and the 4th *Cūlās* of *Āyāra*, they, too, along with the remaining 8 *ajjhayaṇas* should be considered as lost.

Dogiddhidasā has 10 *ajjhayaṇas*. They are mentioned in *Ṭhāṇa* (s. 755) as under :-

"**वाते १ विवाते २ उववाते ३ सुक्खिते कसिणे ४ बायालीसं सुमिणे ५ तीसं महासुमिणा ६ बावत्तरिं सव्वसुमिणा ७ हारे ८ रामे ९ गुत्ते १०**"

All of them are lost. From the titles of the *ajjhayaṇas* 5-7 it appears that they deal with dreams–a subject supposed to be treated in *Mahāsumiṇabhāvaṇā*.

As regards *Dīhadasā*, we learn from *Ṭhāṇa* (s. 755) that it has 10 *ajjhayaṇas*. The pertinent portion is as under :-

"**चंदे** १ [2]**सूरते** २ **सुक्के** ३ त **सिरिदेवी** ४ **पभावती** ५ **दीवसमुद्दोववत्ती** ६ **बहूपुत्ती** ८ (?७) मंदरे ति त ९ (?८) थेरे संभूतविजयते ८ (?९) थेरे **पम्ह** ९ (?१०) ऊसासनीसासे ।"

In *Pupphiyā* (p. 21[b]) we come across the following verse which mentions its 10 *ajjhayaṇas* :-

"**चंदे** १ **सूरे** २ **सुक्के** ३ **बहुपुत्तिय** ४ **पुन्नमाणिभद्दे** ५-६ **य** ।
दत्ते ७ **सिवे** ८ **बले या** ९ **अणाढिये** १० **चेव बोद्धव्वे** ॥"

From this it may be inferred that the *ajjhayaṇas* 1, 2, 3 and 7 of

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1. "**उवमा १ संखा २ इसिभासियाइं ३ आयरियभासिताइं ४ महावीरभासिआइं ५ खोमगपसिणाइं ६ कोमलपसिणाइं ७ अद्दागपसिणाइं ८ अंगुट्ठपसिणाइं ९ बाहुपसिणाइं १० ।**"

While explaining this, Abhayadeva Sūri notes on p. 512[b]: " 'पसिणाइं' ति प्रश्नविद्या यकाभिः क्षौमकादिषु देवतावतारः क्रियते इति, तत्र क्षौमकं-वस्त्रं अद्दागो आदर्शः अङ्गुष्ठः – हस्तावयवः बाहवः –भुजा इति ।"

2. This appears to be a misreading. If so, if should be "**सूरे** त".

Dīhadasā are perhaps the same as the 1st 4 *ajjhayaṇas* of *Pupphiyā*. As regards the 4th, it may be equated with the 1st of *Pupphacūlā*.[1] Thus the rest seem to be lost.

So far as *Saṅkhevitadasā* is concerned, its 10 *ajjhayaṇas* as stated in *Ṭhāṇa* (s. 755) are those noted on p. 55, fn. 2. Out of them, only *Aṅgacūliyā*, *Vaggacūliyā* and *Vivāhacūliyā* are extant; the rest are extinct.

With these words about the 10 *Dasās*, I shall now refer to a remark in the introduction (p. 7) to *Nirvāṇakalikā*. It is as under :-

"The most important feature of the work[2] is that it contains nearly 70 verses (Gathas[3]), some of which are actually quoted as from "Āgamas"[4] and others are also probably from "Āgamas"[5] although not expressly stated so to be. These verses cannot be identified in any of the available "Āgamas".[6]

If this statement is correct, it follows that either the available *Āgamas* are wanting in these *Gāthās* or that the corresponding *Āgamas* are now lost.

As regards the exegetical literature of the canonical texts, it may be noted that we have lost several *Nijjuttis*[7] etc. For instance, Govinda Vācaka's *Nijjuttis*[8] is not available now, and so are Bhadrabāhusvāmin's *Nijjuttis* on *Sūriyapaṇṇatti* and *Isibhāsiya*. Even some of the *Nijjuttis* on *Pañcamaṅgalasuyakkhandha* have long since become a dead letter.[9]

These are the details regarding the nature of the extinct *Āgamas* that I have been able to gather from some of the *Jaina* sources. I admit that in many a case they are nothing more than a mere guessing based upon their

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1. As stated herein it has 10 *ajjhayaṇas* noted in the following verse :—
"**सिरि १ हिरि २ थिति ३ कित्ति(त्ती)ओ ४ बुद्धि(द्धी) ५ लच्छी** ६ य होइ बोद्धव्वा । **इलादेवी ७ सुरादेवी ८ रसदेवी ९ गन्धदेवी** १० य ॥"
2. *Nirvāṇakalikā.*
3-6 No diacritical signs are here used.
7. That there was a fairly large number of *Nijjuttis* is borne out by the following line occurring in the *Pakkhiyasutta* (p. 66[b])
"अंगबाहिरे कालिए भगवंते ससुत्ते सअत्थे सग्गंथे सन्निज्जुत्तीए ससंगहणीए"
8. This is mentioned in *Viśehacuṇṇi* on *Nisīha* (XI) and *Dasaveyālihanijjutti* (v.82). In the former we come across the following lines :—
"**गोविन्दो** नाम भिक्खू जे तो अट्ठारस वारा पुच्छा तेण एगिन्दियजीवसाहणं **गोविन्दणिज्जुत्ती** कया। एस णाणतेणो ।"
9. See p. 74, fn. 3.

etymology. I may add that in certain cases it may be that even if the *entire Jaina* literature existing at present is fully investigated, it may not mend matters. Anyhow such an attempt is desirable as it can give us a final understanding about the nature of the extinct *Āgamas*.

In the end, before I conclude this chapter, I may tentatively suggest why these are lost. As already noted, certain *ajjhayaṇas* are *sātisaya*,[1] and hence they were reserved to be studied by the selected few only–the few who were not going to misuse them. As the number of these persons slowly and slowly became less and less owing to the vicious period we are passing through, according to the *Jaina* tradition, it naturally brought about the extinction of the *ajjhayaṇas* in question. As regards the rest, it appears that they must have fallen into oblivion owing to the lack of interest on the part of those who had to study them.

This finishes the exposition about the extinct *Āgamas* whose number will go on increasing so much so that only four[2] of them will exist up to the end of the present *tīrtha*,[3] and thereafter they, too, will perish, and thus there will remain no *Āgamas* whatsoever, till a new epoch will dawn with the flourishing of *Tīrthaṅkaras* in India when the *dvādaśāṅgīs* etc. will be again composed. So says the *Jaina* tradition.

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1. For instance, *Mahāpariṇṇā* (p. 78), *Aruṇovavāya* (p. 82), *Uṭṭhāṇasuya* (p. 101) and *Samuṭṭhāṇasuya* (p. 101) are some of them.
2. Out of them, *Dasaveyāliya* will be available only in meaning.
3. "वासाण सहस्सेण. य एकवीसाए इहं 'भरह'वासे । **दसवेयालिय**अत्थो **दुप्पसह**जइंमि नासिहीति ॥५०॥"
   "इगवीससहस्साइं वासाणं **वीर**मोक्खगमणाओ । अव्वोच्छिन्नं होही **आवस्सगं** जाव तित्थं तु ॥५२॥"
   "इगवीससहस्साइं वासाणं **वीर**मोक्खगमणाओ । **अणुओगदार-नंदी** अव्वोच्छिन्नाउ जा तित्थं ॥५३॥"
   —*Titthogāli* as suggested in *Vividhapraśnottara* (p. 188)

V

THE EXTANT ĀGAMAS OF THE JAINAS

In the last chapter we dealt with the extinct *Āgamas*. So we shall here treat the extant ones which, together with the former, make up the *Jaina* canon. It is true that the *Āgamas* which we have to-day, are not the *exact* prototypes of those composed several centuries ago; for, they have undergone some changes, the linguistic ones and those introduced at the time of the Redaction of the canon being chief of them. The *Āgamas* available at present, however, confirm to their critical editions prepared under the able supervision of Devarddhi Gaṇi *Kṣamāśramaṇa*. It appears that for several *Āgamas*, we have palm-leaf Mss. at least as old as the second quarter of the 12th century of the *Vikrama* era. It is neither possible nor necessary to consult them while dealing with the extant *Āgamas*; for, their printed editions seem to be fairly reliable.

ĀYĀRA

With these preliminary remarks, I shall now begin with *Āyāra*, the 1st *Aṅga*. It is divided into two *suyakkhandhas*,[1] the 1st having at present 8 *ajjhayaṇas*[2] (formerly 9) and the 2nd 16.[3] Most of these *ajjhayaṇas* are sub-divided into *uddesas*,[4] each of which consist of *suttas*. It appears that formerly there was only the 1st *suyakkhandha* comprising the following 9 *ajjhayaṇas* :-

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1. Literally this means a trunk of (the tree of) the scripture. It may be roughly translated as 'section'. H. Jacobi has translated it as 'book'. See *S. B. E.* (vol. XXII, p. 1).
2. This word has been translated as 'lecture' by H. Jacobi. —*Ibid.*, p. 1
3. Cf. "से णं अंगट्ठयाए पढमे अंगे, दो सुअक्खंधा, पणुवीसं अज्झयणा, पंचासीइ उद्देसणकाला" —*Nandī* (s. 46)
4. H. Jacobi has translated this as 'lesson'. See *S. B. E.* (vol. XXII, p. 1). *Ajjhayaṇas* 1 to 6, 8 and 9 of the 1st section have 7, 6, 4, 4, 6, 5, 8 and 4 *uddesas* respectively, whereas *ajjhayaṇas* 1 to 7 of the 2nd have 11, 3, 3, 2, 2, 2, and 2. Thus *ajjhayaṇas* 8 to 16 of the 2nd have no *uddesas*.

(1) *Satthaparinnā*, (2) *Logavijaya*, (3) *Sīosaṇijja*, (4) *Sammatta*, (5) *Logasāra*, (6) *Dhuya*, (7) *Mahāparinnā*, (8) *Vimokkha* and (9) *Uvahāṇasuya*.[1]

By the time Bhadrabāhusvāmin wrote a *Nijjutti* on *Āyāra*, there were *Āyāraggas* added to this 1st section.[2] *Āyāragga* means a *Cūlikā*. So says Śīlāṅka Sūri in his com. (p. 6[b]) on *Āyāra*. From *Āyāranijutti* (v. 11)[3] we learn that *Āyāra*, the 1st *Aṅga*, herein styled as *Veda*, has 9 *ajjhayaṇas*, each known as *Bambhacera*.[4] It consists of 18000 *payas* (Sk. *Padas*), has 5 *Cūlās* and is vast and vaster[5] on account of the extent of the *padas*. It may be noted that nowhere in the *Āyāranijjutti*, we come across the names of all the 5 *Cūlās*. From its v. 297[6] we learn the names of *Cūlās* 2 to 5. They are (1) *Sattikkagā*, (2) *Bhāvaṇā*, (3) *Vimutti* and (4) *Āyārapakappa*. Further, we learn that the 1st Cūlā consists of 7 *ajjhayaṇas*,[7] and so is the case with the 2nd *Cūlā*. Each of the rest has, however, only one.[8]

That the second *suyakkhandha* is a later addition[9] to the 1st, is borne out by the following considerations :-

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1. These are the names given in *Āyāranijjutti* (v. 31-32) quoted on p. 77, fn. 5. All these except the 7th are translated in *S. B. E.* (vol. XXII) as knowledge of the weapon, conquest of the world, hot and cold, righteousness, essence of the world, cleaning, liberation and the pillow of righteousness respectively.
2. "आयारग्गाणत्थो बंभच्चेरेसु सो समोयरइ । सोऽवि य सत्थपरिण्णाएँ पिंडिअत्थो समोसरइ ॥१२॥" -*Āyāranijjutti* *Āyāragga* is also called *Āyāraṅga*. See p. 105, fn. 1.
3. See p. 72, fn. 7.
4. Cf. "नव बंभचेरा पन्नत्ता, तं जहा-**सत्थपरिण्णा लोगविजओ** etc.—*Samavāya* (s. 9)
   See also *Samavāya* (s. 51) and Śīlāṅka's com. (p. 290[a]) on *Āyāra*.
5. For explanation see p. 72, fn. 7.
6. "जावोग्गहपडिमाओ पढमा **सत्तिक्कगा** बिइअचूला । **भावण-विमुत्ति-आयारपकप्पा** तिन्नि इअ पंच ॥२९७॥"
7. On this understanding can it not be named as *Sattikkagā* as has been done in the case of the 2nd *Cūlā* ?
8. Thus, the 1st 4 *Cūlās* have 16 *ajjhayaṇas*. Their names are given as under by Malayagiri Sūri in his com. (p. 211[a]) on *Nandī* by way of a quotation :-
   "**पिंडेसण** (१) **सेज्जि**(२)**रिया** (३) **भासज्जाया** (४) य **वत्थ** (५) **पाएसा** (६) ।
   उग्गहपडिमा (७) **सत्तसत्तिक्कया** (८-१४) य **भावण** (१५) **विमुत्ती** (१६) ॥"
   Herein there are no specific names for *ajjhayaṇas* 8-14. In a way, this is justifiable since each of them is spoken of as *Sattikkayā* or *Sattikkagā* or the like. However, from the ending portion of each of them we learn the names of the 1st four *Sattikkagās* as *Ṭhāṇā, Nisīhiyā, Uccārapāsavaṇa,* and *Sadda* respectively. The rest can be named as *Rūva, Parakiriyā* and *Annamanakiriyā*.
9. This cannot be dated later than the composition of *Āyaranijutti*.

(i) As suggested in *Āyāranijjutti* (v. 287)[1] *Āyārangas* (i. e. to say the 5 *Cūlās*) have been composed by the Sthaviras – the *Śrutakevalins*,[2] who extracted them from the 1st *suyakkhandha* known as *Āyāra*.

(ii) The sources for the five *Cūlās* are definitely pointed out in *Āyāranijjutti* (v. 288-291)[3].

(iii) Several European scholars hold this view.[4]

Such being the case, I may mention the following particulars by way of a corroborative evidence :-

(i) Śīlāṅka Sūri points out the *mangalas*, the initial, the middle and the last from the 1st *Suyakkhandha* only.[5]

(ii) Both the *suyakkhandhas* evidently differ from each other in style and in the manner in which the subject is treated.[6] By the by it may be noted that there is a difference in style in the case of the 3rd *Cūlā* and the two preceeding ones. This is probably due to the diversity of the matter.[7]

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1. "थेरेहिऽणुग्गहट्ठा सीसहिअं होउ पागडत्थं च । **आयाराओ** अत्थो आयारंगेसु पविभत्तो ॥२८७॥"
2. "स्थविरैः" श्रुतवृद्धैः-चतुर्दशपूर्वविद्भिर्निर्यूढानीति" —Śīlāṅka's com. (p. 282ᵃ)
3. "बिइअस्स य पंचमए अट्ठमगस्स बिइयंमि उद्देसे । भणिओ **पिंडो**[1] **सिज्जा**[2] **वत्थं**[3] **पाउग्गहो**[4-5] चेव ॥२८८॥
पंचमगस्स चउत्थे **इरिया**[6] वण्णिज्जई समासेणं । छट्ठस्स य पंचमए **भासज्जायं**[7] वियाणाहि ॥२८९॥
सत्तिक्कगाणि[8-14] सत्त वि निज्जूढाइं **महापरिन्नाओ** । **सत्थपरिन्ना भावण**[15] निज्जूढाओ **धुय विमुत्ती**[16] ॥२९०॥
आयारपकप्पो[17] पुण **पच्चक्खाणस्स** तइयवत्थूओ । **आयारनामधिज्जा** वीसइमा पाहुडच्छेया ॥२९१॥"
4. In *S. B. E.* (vol. XXII, intro., p. XLI), it is said : "I am of opinion that the first book of the Ākārāṅga Sūtra and that of *Sūtrakritāṅga* Sūtra may be reckoned among the most ancient parts of the Siddhānta." On p. XLVII we have : "The first book, then, is the oldest part of the Ākārāṅga Sūtra; it is probably the old Ākārāṅga Sūtra itself to which other treatises have been added."

   In *A His. of Ind. Lit.* (vol. II, pp. 435-436) it is said : "The first Aṅga is the Āyāraṁga Sūtta. In two lengthy sections (s'ruta-skandha) it treats of the way of life (āyāra, Sansk. ācāra) of a monk. The first section, which makes a very archaic impression, is most decidedly earlier than the second, and yet even the first is a mosaic pieced together from heterogeneous elements." On p. 437 it is said : "Section II of the Āyāraṁga is a much later work, as can be seen by the mere fact of the subdivisions being described as *Cūlās*, i. e., "appendices".
5. See intro. (p. XLVII) to *S. B. E.* (vol. XXII). Here it is said : "Śīlāṅka points out as such the first sentence of the first lesson of the first lecture, the first sentence of the fifth lesson of the fifth lecture, and the latter half of the 16th verse in the fourth lesson of the eighth lecture of the first book."
6. *Ibid.*, p. XLVII.
7. *Ibid.* p. LII.

Some even go to the length of saying that the 1st *ajjhayaṇa* of the 1st *suyakkhandha* is the oldest of all its *ajjhayaṇas*, and is written in the most archaic language. If this is correct, we can say that there are at least[1] three strata in *Āyāra* : (a) the very first *ajjhayaṇa*, (b) the remaining ones of the 1st *suyakkhandha* and (c) the 2nd *suyakkhandha*.

We may now turn to the contents[2] of the *Āyāra*. As its very name suggests, it deals with rules and regulations pertaining to the conduct of the *Jaina* clergy,[3] and it is thus an example of *caraṇakaraṇānuyoga*. *Uvāsagadasā* which has for its subject-matter the discipline of the *Jaina* laity, may be looked upon as its compliment. As regards the details about the contents of *Āyāra*, the titles of one and all the *ajjhayaṇas* indicate them. Even then it may be pointed out that *ahiṁsā* is held out as an ideal, and the means to refrain from *hiṁsā* and the rigidity of the monastic life are here treated at length. To conclude, the 1st *Cūlā* deals with topics associated with the begging of food, a couch, clothes and a bowl, and with the modes of speech[4] and the regulation of possession.

The 2nd *Cūlā* gives rules regarding religious postures, the places of study and those for easing nature. Moreover, it points out the places the clergy should avoid e.g. the places where musical instruments are being played upon. In short, the clergy should withstand the temptations of sound, colour etc.

Before I deal with the 3rd *Cūlā*, I may mention that *Nisīha* has certain *suttas* agreeing with those of the 1st two *Cūlās*.

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1. The 5 *Cūlās* are not the composition of the one and the same author, as can be seen from p. 105, fn. 1. So they present different strata according to their chronological order of composition. Moreover, if it is true that the verses and their fragments which are liberally interspersed with the prose of the 1st section, are older than the corresponding passages in prose–a view held by some scholars, it furnishes us with another kind of strata.
2. Vasunandin in his com. *Ācāravṛtti* on Vaṭṭakera's *Mūlāyāra* observes that Vaṭṭakera intended to give in this work of his, a brief summary of the *Āyāra*. Cf. *A His. of Ind. Lit.* (vol. II, p. 577).
3. "आचारो ज्ञानादिर्यत्र कथ्यते स आचारः" -Siddhasena Gaṇi's com. (p. 84) on *Tattvārtha*.
4. Here it is said that the words like *hole* and *gole* should not be used; for, they are abusive terms. They are translated in *S. B. E.* (vol. XXII, p. 151) as "you loon ! you lout !" In the fn. of this page we have :-

   My conjectural translation is based on the meaning of the Sanskrit words *hoḍâ*, golâ."

   It may be noted that *hole, gole* and *vasule* occur in *Dasaveyāliya* (VII, 14), and the words *hola, vasula* and *gola* in *Nāyādhammakahā* (I, 9; s. 84).

The 3rd *Cūlā* furnishes us with materials pertaining to the biography of Lord Mahāvīra – the materials embodied in several cases[1] in phrases recurring in *Pajjosaṇākappa*.[2] It also deals with the five *mahāvratas* and the reflections associated with them.

The 4th *Cūlā* which marks the end of the *Āyāra*, contains 12 verses, the contents of which may remind a *Bauddha* scholar of *Therāgāthās*.

This much may be deemed sufficient so far as the contents[3] of *Āyāra* are concerned. So I shall now mention the following factors whereby the 3rd and the 4th *Cūlās* cannot be looked upon as brought by *Jyeṣṭhā* from Lord Sīmandhara, though, so suggested in *Pariśiṣṭaparvan* (IX, v. 97-100).

(i) Jyeṣṭhā is a contemporary of Bhadrabāhusvāmin according to the *Pariśiṣṭaparvan*, and this very Bhadrabāhusvāmin informs us in his *Āyāranijjutti* (v. 290) that *Bhāvaṇā*, the 3rd *Cūlā* is extracted from *Satthapariṇṇā*, and *Vimutti*, the 4th *Cūlā*, from *Dhuya*.

(ii) The last verse of *Dasaveyaliyanijjutti*, too, confirms this opinion; for, it speaks of only two *Cūlās* and not four, and they are supposed to be

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1. For instance §§ 1, 2, 7, 8, 10, 14, 15, 15, 17 and 23 of Bhāvaṇā can be respectively compared with §§ 1, 2, 97, 98, 90, 10, 108, 109, 110 and 117 of *Pajjosaṇākappa*. See *S. B. E.* (vol. XXII).
2. The author of *Āyāranijjutti* is supposed to be the same as that of *Pajjosaṇākappa*. If this is correct, the author of the latter must have borrowed from *Āyāra*. For, firstly *Bhāvaṇā* is extracted from *Satthapariṇṇā*, and secondly it is a work of a Sthavira other than the one who wrote a *Nijjutti* on it.
3. Incidentally it may be mentioned that in this *Āyāra* (I, vi, 1) there is a description of the untarnished soul, and that there is a reference to 16 diseases as under :-

   "गण्डी अदुवा कोट्ठी रायंसि अवमारियं । काणियं झिम्मियं चेव कुणियं खुज्जियं तहा ॥

   उयरिं च पास मुत्तिं (? मूयं) च सूणियं च गिलासिणं । वेवयं पीढ-सप्पिं च सिलिवइं महु-मेहिणं ॥

   सोलस एए रोगा अक्खाया अणुपुव्वसो । अह णं फुसन्ति आयंका फासा य असमवसा ॥"

   These 16 diseases may be translated as below :-

   Boils (? scrofula), leprosy, consumption, epilepsy, blindness, stiffness, lameness, hump-backedness, dropsy, dumbness, apoplexy (?) morbid appetite from overdigestion, tremour, crippledness, elephantiasis and diabetes.

   It may be noted that these have very little in common with the 16 diseases mentioned in *Vivāgasuya* (I) as under :-

   "सासे कासे जरे दाहे कुच्छिसूले भगन्दरे ।
   अरिसा अजीरए दिट्ठीमुद्धसूले अकारए ।
   अच्छिवेयणा कण्णवेयणा कण्डू उयरे कोढे ।"

identical with the ones occurring at the end of *Dasaveyālīya*.[1]

(iii) As already noted on p. 45, Haribhadra Sūri mentions a tradition dealing with one *Cūlā* only.

All these factors go against *Pariśiṣṭaparvan*. But then there arises a question as to on what basis Hemacandra Sūri gave the episode in *Pariśiṣṭaparvan*. Was it a tradition that he narrated or had he any specific work to rely upon ? Leaving this question for future investigation, I may note the following points :-

(i) The 1st *ajjhayaṇa* opens with the well-known sentence "सुयं मे आउसं भगवया एवमक्खायं"[2], and all its *uddesas* as well as those of the rest of the 1st *suyakkhandha* and some of the 2nd, too, end with "त्ति बेमि".

(ii) So far as I know it is not specifically mentioned as to who separated *Nisīha* from *Āyāra*. Even the reason of doing so is not stated. So I may suggest that the idea of teaching only the deserving may have been the cause of separating *Nisīha* from *Āyāra*. To be explicit, as already noted on p. 82, the nuns were debarred from studying *Nisīha*, a *sātisaya* work; but they were permitted to study *Āyāra*. So, from the days the above-mentioned restriction came into force, *Nisīha* must have got separated from *Āyāra*.

(iii) *Āyāra* (II, 1, 10, 6[3]) has been once a matter of great controversy between the *Jainas* and the late Prof. Jacobi. The latter translated the words मंस and मच्छ by meat and fish and thereby suggested that the *Jaina* ascetics in olden days accepted these articles of food. He, however, expressed his revised opinion in his letter[4] dated 14-2-28. There he has said that "बहुअट्ठियेण

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1. "आओ दो चूलाओ आणीआ **जक्खिणीए** अज्जाए । **सीमंधरपासाओ** भवियाण विबोहणट्ठाए ॥४४७॥"

   This verse is looked upon by some as spurious. But it should not be forgotten that in *Dasaveyāliyanijjutti*, there is a reference to two *Cūlās*. The pertinent verse is as under :-

   "दो अज्झयणा चूलिय विसीययंते थिरीकरणमेगं । बिइए **विवित्तचरिया** असीयणगुणाइरेगफला ॥२४॥"

2. This furnishes us with an example of a *gama*, and as such it is interpreted in 8 ways by Malayagiri Sūri in his com. (p. 212[a]) on *Nandī*, while illustrating a *gama* from the stand-point of *abidheya (artha)*, the other view-point beings *abhidhāna*.

3. "से भिक्खू वा जाव समाणे सिया णं परो बहुअट्ठिएणं मंसेण वा बहुकंटएण मच्छेण वा उवनिमंतिज्जा-आउसंतो समणा ! अभिकंखसि बहुअट्ठियं मंसं बहुकंटयं मच्छं वा पडिगाहित्तए ? एयप्पगारं निग्घोसं सोच्चा निसम्म से पुव्वामेव आलोइज्जा-आउसो त्ति वा र नो खलु मे कप्पइ बहु० पडिगा०, अभिकंखसि मे दाउं जावइयं पुग्गलं दलयाहि ।" (s. 281).

4. This original letter is in my possession and has been printed in my article *Prohibition of Flesh-eating in Jainism* published in "The Review of Philosophy and Religion" (vol. IV, No. 2).

मंसेण वा मच्छेण वा बहुकण्टएण" has been used in the metaphorical sense as can be seen from the illustration of नान्तरीयकत्व given by *Patañjali* in discussing a *Vārtika* ad *Pāṇini* (III, 3, 9[1]) and from Vācaspatimiśra's commentary on *Nyāyasūtra* (IV, 1, 54[2]). He has concluded : "This meaning of the passage is therefore, that a monk should not accept as alms any substance of which only a part can be eaten and a great part must be rejected."

(iv) The date of the composition of *Āyāra* can be settled from the metres used in it. An attempt in this direction was made by the late Prof. H. Jacobi in *S. B. E.* (vol. XXII, intro. XLI-XLII). There he has said :-

"Again, ancient Pâli works seem to contain no verses in the Âryâ metre; at least there is none in the Dhammapadam, nor have I found one in other works. But both the Âkârânga and Sûtrakritâṅga contain each a whole lecture in Âryâ verses of a form which is decidedly older than, and probably the parent of the common Âryâ...... From all these facts we must conclude that the chronological position of the oldest parts of the Gaina literature is intermediate between the Pâli literature and the composition of the Lalita Vistara."

In this connection the late K. H. Dhruva has observed in his *Evolution of Gujarati verse*[3] (p. 171) that the German scholar Jacobi believes that the composition of *Suttanipāta* is followed by that *Dhammapada*, and those of *Āyāra* and *Sūyagaḍa* are even later than those of these *Bauddha* works. Further, on p. 173, Dhruva says that there is a slip on the part of Jacobi in naming *Gāthānuṣṭubhī saṁsṛṣṭi*[4] as the olden *Aryā* and in assigning to *Āyāra* and *Sūyagaḍa* a date later than that of *Dhammapada*, on the

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1. The pertinent lines are : "कश्चिन्मांसार्थी मत्स्यान् सशकलान् सकण्टकानाहरति नान्तरीयकत्वात् । स यावदादेयं तावदादाय शकलकण्टकान्युत्सृजति । एवमिहापि". This passage is repeated *ad verbatim* in the *Mahābhāṣya* ad IV, 1 92.
2. "तस्मान्मांसार्थीव कण्टकानुद्धृत्य मांसमश्नन्त्रानर्थं कण्टकजन्यमाप्नोतीत्येवं प्रज्ञावान् दुःखमुद्धृत्येन्द्रियादिसाधनं सुखं भोक्ष्यते ।"
3. This work is written in Gujarātī and is named as under :-
"પદ્યરચનાની ઐતિહાસિક આલોચના."
4. This metre is used for *Thiparinnā* and *Uvahāṇasuya*. The latter is edited as it is and also as it *should be* from the metrical view-point by K. H. Dhruva in *Evolution of Gujarati verse* (pp. 185-196).

ground that this metre is used in these two *Jaina* works. For, this metre is used even in *Suttanipāta*[1] in its *Mettasutta* and *Tuvaṭṭakasutta*,[2] and consequently it should be looked upon as younger to *Dhammapada* – a situation no scholar can approve of. On p. 174 he concludes this topic by saying that the canonical literature (*suttasāhitya*) of the *Jainas* is as old as that of the *Bauddhas*, and to be more exact, it seems that some of the *suttas* of *Suttanipāta*[3] are anterior to and some are posterior to those of *Āyāra* and *Sūyagaḍa* whereas some are even contemporaneous with those of these *Jaina* works.[4]

SŪYAGAḌA

Sūyagaḍa – This is the 2nd *Aṅga* having 3 titles as noted on p. 53. It is divided into 2 *suyakkhandhas*.[5] Out of them the 1st has 16 *ajjhayaṇas*, whereas the 2nd 7. Thus, in all there are 23 *ajjhayaṇas*.[6] But, only the 1st 5 *ajjhayaṇas* and those, too, of the 1st *suyakkhandha* only, have *uddesas*, their respective numbers being 4, 3, 4, 2 and 2; the rest have no *uddesas* whatsoever. The 1st *Suyakkhandha* has all its *ajjhayaṇas* except the 16th (last) entirely in verse.[7] But, so far as the 2nd *suyakkhandha* is concerned, it has its 1st 2

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1. In this connection, K. H. Dhruva has observed on p. 174 as under :-
"લુપ્ત થયેલા શબ્દો જૂના પ્રયોગો અને ભિક્ખુની સાદી અસલી રહેણીકરણીને આધારે ઠરી ચૂક્યું છે કે **સુત્તનિપાત** જૂનામાં જૂનો બૌદ્ધ પદ્યાત્મક સંગ્રહ છે. બૌદ્ધ સંઘની સ્થાપના તે એનો પૂર્વ અવધિ મનાય છે. **આયાર** અને **સૂયગડ** અંગ એક જ જૈન મુનિની કૃતિ છે, જ્યારે **સુત્તનિપાત** અનેક ભિન્નકાળના બૌદ્ધ ભિક્ખુનાં સુત્તોનો સંગ્રહ છે."
2. "એનું **મેત્તસુત્ત** સમગ્ર અને **તુવટ્ટકસુત્ત**નો મોટો ભાગ પણ એ જ મિશ્ર છંદમાં છે." —*Ibid.*, p. 172
3. "પદ્યબંધની કસોટી સૂચવે છે કે એ સંગ્રહનો **ત્રિષ્ટુભાનુષ્ટુભી સંસૃષ્ટિ**માં રચાયેલાં સુત્તવાળો ભાગ **આયાર** અને **સૂયગડ**થી કંઈક જૂનો જણાય છે; અને કૌકાલિયક કુટુંબ સાથે સંબંધ ધરાવતો ભાગ ઉક્ત જૈન અંગોથી અર્ધી સદી મોડો રચાયેલો સંભવે છે. સંપૂર્ણ આર્યા એમાં ઉપલબ્ધ નથી તે કારણથી પ્રસ્તુત બૌદ્ધ સુત્ત **શય્યંભવ** મુનિના **દસવેઆલિય**ની પૂર્વે ગોઠવાય છે." —*Ibid.*, p. 174
4. "**સુત્તનિપાત**માં કેટલાંક સુત્તો **આયાર** અને **સૂયગડ** અંગ પહેલાનાં, કેટલાંક તે બેના પછીનાં અને કેટલાંક સમકાલીન લાગે છે. —*Ibid.*, p. 174
5. I do not know if there is any source which mentions the specific names of both of these sections. From Śīlaṅka's commentary (p. 8a) on *Sūyagaḍa* we see that the 1st section is named as *Gāthāṣodaśaka* (Pr. *Gāhāsoḍasaya*), i. e. one of which *Gāthā* is the 16th *ajjhayaṇa*.
6. Cf. the following verse of *Sūyagaḍanijjutti* :-
"दो चेव सुयक्खन्धा अज्झयणाइं च होन्ति तेवीसं । तेत्तिसुद्देसणकाला **आयाराओ** दुगुणमङ्गं ॥२२॥"
7. They are in different metres such as *Anuṣṭup, Vaitāliya* etc. Prof. Jacobi in *Z. D. M. G.* (vol. XXXVIII, 593 and vol. XLV, 101) has noted that *Vaitāliya* stanzas and *Yamakas* occur.

ajjhayaṇas, the 4th and the 7th wholly in prose whereas the 3rd in prose with 4 verses almost at the end, and the 5th and the 6th entirely in verse.

As regards the language of this 2nd *Aṅga*, it is said in *A His. of Ind. Lit.* (vol. II, p. 431) :

"The most archaic language is to be found in the *Ayāraṃga-Sutta,* and next to this, in the *Sūyagaḍaṁga-Sutta* and the *Uttarajjhayaṇa*. Ardha-māgadhī is quite different from Jaina-Māhārāṣṭrī, the dialect of the non-canonical Jaina texts."

As regards the authorship of both the *suyakkhandhas* the *Jaina* tradition is unanimous in believing it to be a work of one and the same *Gaṇadhara*. It seems Prof. Winternitz differs; for, in *A His. of Ind. Lit.* (vol. II, p. 438) he says :-

"This *Aṅga*, too, consists of two books, the second of which is probably only an appendix, added later, to the old *Aṅga* which we have in the 1st book."

I, however, do not endorse this opinion especially when Prof. Schubring in his Worte *Mahāvīras* (p. 17 f.) observes that *Sūyagaḍa* (II, I) "is closely related to Āyāra I (Bambhacerāiṃ) both in wording and mode of expression."[1] and when K. H. Dhruva attributes the authorship of both of these works to the same author.[2]

We may now note the contents of *Sūyagaḍa*.[3] To begin with, we may quote *Samavāya* (s. 23) where the names of all the 23 *ajjhayaṇas* are given, since these names, being significant, help us in this direction :-

"तेवीसं **सूयगडज्झयणा** पन्नत्ता, तं जहा **समए** १ **वेतालिए**[4] २ **उवसग्गपरिण्णा** ३ **थीपरिन्ना नरयविभत्ती** ५ **महावीरथुई** ६ **कुसीलपरिभासए** ७ **वीरिए** ८ **धम्मे** ९ **समाही** १० **मग्गे** ११ **समोसरणे** १२ **आहत्तहिए** १३ **गंथे** १४ **जमईए**[5] १५ **गाथा** १६[6] **पुंडरीए** १७ **किरियाठाणा** १८ **आहारपरिण्णा** १९ (अप्)

1. See *A His. of Ind. Lit.* (vol. II, p. 441 n).
2. See p. 110, fn. 1.
3. "सूत्रीकृता अज्ञानिकादयो यत्र वादिनस्तत् **सूत्रकृतम्**" —Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha*
4. This name occurring in I, 2, 1, 22 is doubly interpreted in *Sūyagaḍanijjutti* (v. 28) : (i) *vaidārika* or destroyer of *karmans* and (ii) *vaitālika,* the metre in which it is composed.
5. This title is explained in two ways : (i) indicating the opening words and (ii) suggesting the śṛṅkhalābaddha-yamaka. The latter fact has been noted in *Sūyagaḍaṇijjutti* as under, while its another title *Āyāṇijja* is being explained :-

   "जं पढमस्सऽन्तिमए बिइयस्स उ तं हवेज्ज आदिम्मि ।
   एएणायाणिज्जं एसो अन्नो वि पज्जाओ ॥१३३॥"

6. In *Samavāya* (s. 16) the names of these 16 *ajjhayaṇas* are given with some slight variation here and there with the opening words viz. "सोलस य गाहा सोलसगा पन्नत्ता." Can we hereby infer that the generic title of each of the 16 *ajjhayaṇas* is *Gāhā* ?

पच्चक्खाणकिरिया २० अणगारसुयं २१ अद्दइज्जं २२ णालंदइज्जं २३"

These titles are translated by the late Prof. Jacobi as under in *S. B. E.* (vol. XLV, contents) :-

"The doctrine, the destruction of *Karman*, the knowledge of troubles, knowledge of women, description of the hells, praise of *Mahāvīra*, description of the wicked, on exertion, the law, carefulness, the path, the creed, the real truth, the *Nirgrantha*, the *Yamakas*, the song, the lotus, on activity, knowledge of food, renunciation of activity, freedom from error, Ârdraka and Nâlanda."

On p. 249 of this work he has written the following foot-note, in connection with the title of the 2nd *ajjhayaṇa*:-

"The name of this lecture, which occurs in its last line, is vêyâliya, because, as the author of the Niryukti remarks, it treats on Vidârika, destruction (of Karman), and because it is composed in the Vaitâliya metre.[1] For either word, vaidârika (or rather vaidâlika, cf. karmavidalana) and vaitâliya may, in Gaina Prâkrit, become vêyâliya or vêtâliya. A play of words was apparently intended; it would have been impossible, if both words had not become identical in sound. We may, therefore, conclude that the language of the author obeyed the same phonetic laws as the Gaina Prâkrit exhibited in our Mss., or in other words, that the text has been written down in about

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1. "નિર્યુક્તિકારને અનુસરીને જર્મન વિદ્વાન જેકોબી **સૂયગડ** અંગના ઇંગ્રેજી અનુવાદ (S. B. E. Series Vol. XLV)માં પ્રાકૃત **વૈતાલીય** બોલ the destruction of Karman (=કર્મનું વિદારણ કે વિદલન) એવા અર્થમાં લે છે, અને એ પ્રાકૃત બોલને વેઆલીયનૂં રૂપાંતર માની વૈતાલીય છંદનો પણ અર્થ ઊપજાવે છે. એમાં બહુ વાંધા આવે છે. પ્રથમ તો સં० વિ+દ અથવા વિ+દલ્ ધાતુ ઉપરથી વિઆલિય (સં० વિદારિત) અથવા તો વિઅલિય (સં० વિદલિત) શબ્દ અનુક્રમે. અગ્રિમ પ્રાકૃતમાં નીપજે, પણ વેઆલિય ન નીપજે. એ રૂપ તો અંતઃપાતી એ નહિ. પણ ઉત્તર પ્રાકૃતમાં સંભવે. ઉત્તરકાલીન રૂપના પ્રયોગ સામે સમયવિરોધના વાંધા ઉપરાંત બીજો એક વાંધો ઊભો થાય છે. એની વ્યુત્પત્તિ સં० વિ+દ અથવા તો વિ+દલ્ ઉપરથી સાધી 'નાશ' અર્થ કરી શકાય, પણ 'કર્મનો નાશ' એવો અર્થ શી રીતે શક્ય બને ? પોતાની કલ્પના અબાધિત છે. એમ માની લેઈ જર્મન વિદ્વદ્વર્ય **સૂયગડના** પ્રથમ શ્રુતસ્કંધના પંદરમા અજ્ઝયણની જમઈય **સંજ્ઞાનો** પડછો આપે છે, પરંતુ આ સંજ્ઞા દ્વિઅર્થી છે નહિ. જમદઅ (સં० યમકિત) બોલનો એક જ અર્થ શક્ય છે, યમકવાળું. એ શબ્દને અજ્ઝયણના આદ્ય પ્રતીક જમઈયં સાથે કંઈ પણ સંબંધ હોય, તો યમકનો પ્રયોગ સૂચવવાનો છે. એમણે પસંદ કરેલા દૃષ્ટાંતમાં બે અર્થ છે જ નહિ. પંદરમા અજ્ઝયણનાં આયાણિય અને સંકલિય નામાંતર યમક કિંવા શૃંખલાયમકનાં વાચક છે. બીજો કોઈ અર્થ એમાંથી બલાત્કારે જ-ખેંચી તાણીને જ કઢાય. જમઈય અને વેઆલીય શબ્દ અનુક્રમે અલંકારશાસ્ત્રના યમક અલંકારના અને છંદઃશાસ્ત્રના વૈતાલીય છન્દના બોધક છે. પ્રસ્તુત બે અજ્ઝયણનાં નામ વિષય ઉપરથી નહિ, પણ છન્દના અને શબ્દાલંકારના પ્રયોગ ઉપરથી જ રાખવામાં આવ્યાં છે.

— *Evolution of Gujarati verse,* p. 169n.

the same language in which it was originally composed. The name of the Fifteenth Lecture leads to the same inference, for it is called gamaiya (yamakîya) because each of its verses contains the verbal ornament called yamaka, and because it opens with the words gamaiyam (yad atîtam)."

As regards the title of the 15th lecture he has said as under on p. 329 by way of a foot-note :-

"This lecture has been named from its opening words gamaîyam, which also means, consisting of yamakas (compare Journal of the German Oriental Society, vol. xl, p. 101). For in this lecture each verse or line opens with a word repeated from the end of the preceding one. This artifice is technically called *srinkhalā-yamaka*, or chain-yamaka, a term which seems to be contained in another name of our lecture, mentioned by the author of the Niryukti (verse 28), viz. âdâniya-saṅkaliya. For saṅkaliya is the Prakrit for sriṅkhalā (e.g. in our text, 1, 5, 2, 20), though Silâṅka here renders it wrongly saṅkalita; and âdâniya by itself is used as a name of our lecture."

This 2nd Aṅga wherein we come across a number of similes[1] deals with the refutation of heretical doctrines. Its 1st two *ajjhayaṇas* explain the holy life and give us a graphic description of the difficulties a monk should surmount and especially the temptations he should face boldly. The 3rd *ajjhayaṇa* vividly depicts the various works exacted from a male who has become a slave of his wife owing to his being unduly attached to her, and thereby furnishes us with materials throwing light on the Hindu Society of those days. Then we have an entire *ajjhayaṇas* which treats of hells and the gruesome torments therein.[2] This is followed by the praise of Lord Mahāvira whom the author depicts as 'the standard of righteousness. Then we have later on the well-known four heresies : *ajñānavāda*, *vinayavāda*, *akriyāvāda* and *kriyāvāda*.[3] This finishes a rough survey of the 1st *suyakkhandha*. Turning to the 2nd we find that it has practically the same themes as the 1st; for,

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1. For example see I, 1, 2, 15, & 19; I, 2, I, 15; I, 3, 1, 2, and I, 14, 2. For additional illustrations, the reader may refer to such verses as begin with एवम्. The number of these verses is, no doubt, enormous.
2. In this connection, in *A His. of Ind. Lit.* (vol. II, p. 440) it is said :-
   "Like the authors of so many texts of the Purāṇas and Buddhist Suttas, a section of this Jaina Aṅga, too dwells with truly Sadistic complacency on the fantastic description of the hells."
3. For details see my intro. (pp. 53-62) to *Tattvārtha* (vol. II). For a discussion in German see F. O. Schrader's *Über den stand der Indischen Philosophie zur Zeit Mahāvīras and Buddhas* (Strassburg, 1902).

it, too, deals with polemics, which give us at least a glimpse of the various religious sects[1] of the olden India. In the end we have disputations of Ārdra with Gośāla, a *Bauddha*, a *Vaidika* priest, a *Vedāntin* and a *Hastitāpasa*, and that of Udaka, a follower of Lord Pārśva with Gautama.

Thus the contents of this 2nd *Aṅga* supply a young monk with materials whereby he can fortify himself against the heretical doctrines of alien teachers and preachers, can confirm himself in the right faith and can lead himself to the *summum bonum*.

Metres – There seems to be no old source which discusses the metres of verses of *Āyāra* and *Sūyagaḍa*. As already observed on p. 118 this question has been however handled in modern days by the late Prof. Jacobi and by the late K. H. Dhruva. The latter observes in *Evolution of Gujarati verse* (p. 152) as under :-

"સુત્તકાલના સાંપ્રત વ્યાખ્યાનમાં આધાર તરીકે સ્વીકારેલાં **આયાર** અને **સૂયગડ** અંગમાં ચાર જ છંદનો પ્રયોગ છે, **અનુષ્ટુભ્‌નો ત્રિષ્ટુભ્‌નો વૈતાલીય** (પ્રા વેઆલીય)નો અને ગાથાનુષ્ટુભી **સંસૃષ્ટિનો**. સૌમાં અધિક પ્રચાર **અનુષ્ટુભ્‌નો** છે."

On p. 154 he quotes a verse from *Sūyagaḍa* (I, 1, 4, 8) and names its metre as *Sautta anuṣṭubh*. Further, on this page he says that in *Sūyagaḍa*, *Ārcika triṣṭubh* is used 46 times, *Traiṣṭubhī upajāti* 92 times and *Indravajrā* 25 times. As an illustration of *Sautta triṣṭubh* he quotes on p. 156 *Sūyagaḍa* (1, 14, 17), and for that of *Vaitālīya*, 1, 2, 2, 20 on p. 157. Here he says that in *Sūyagaḍa* there is not a single verse in *Vṛddhavaitāliya* usually known as *Aupacchandasika* in prosody. On p. 158 is quoted I, 2, 1, 6 as an illustration of a verse of which the 1st foot is in *Vṛddhavaitālīya* and the rest in *Vaitālīya*. The metre of which there is no name to be found in prosody and which is designated by K. H. Dhruva as *Gāthānuṣṭubhī saṁsṛṣṭi* in virtue of its being a combination of *Anuṣṭubh* and *Gāthā*, is used in both the *uddesas* of *Thīpariṇṇā* and in the ending portions of some other *ajjhayaṇas* as well. On p. 159, 3 verses are quoted from *Sūyagaḍa*. They are : I, 4, 1, 4; I, 1, 3, 16; and I, 1, 8, 26. Out of these the 1st has its 1st and 3rd feet in *Anuṣṭubh*, the 2nd in *Vṛddhatara gāthika khaṇḍa* (18 *mātrās*) and the 4th in *Vṛddha khaṇḍa* (15 *mātrās*). As regards the remaining two verses, each has its 1st 3 feet in *Anuṣṭubh* whereas the 4th in *Gāthika khaṇḍa* of 15 and 18 *mātrās* respectively. 1, 2, 3, 22[2] of *Sūyagaḍa* is in *Jāgatānuṣṭubhī saṁsṛṣṭi*. 卐

1. See *Schools and Sects in Jaina Literature* by Mr. Amulya Chandra Sen.
2. In the edition used by K. H. Dhruva, it seems that this is written as if it is in prose. So he modifies it slightly on p. 162n and turns it into a verse.

卐 See page 210 of addition.

THĀṆA

Ṭhāṇa is the 3rd *Aṅga*. It is divided into ten sections known as *ajjhayaṇas*,[1] with no specific names from them except *Ekasthānaka*, *Dvisthānaka*, *Tristhānaka* etc., up to *Daśasthānaka* – the names probably coined by Abhayadeva Sūri in his commentary on this *Ṭhāṇa*. Some of these sections have sub-sections known as *uddesas*. For instance, sections II, III, IV and V have 4, 4, 4, and 3 *uddesas*, whereas the rest have none. Nevertheless each section is divided into *suttas*.[2] Their total number is 783.

The entire work is mostly in prose[3], each section of it deals with objects according to their number,[4] the maximum number going up to 10. In section III (s. 128) persons are divided into 3 classes, best, mediocre and worst, and these are each further subdivided into 3 sub-classes. In section VII, are mentioned 7 *nayas* (s. 552), 7 *svaras* or the notes of the musical scale (s. 553[5]), 7 *samudghātas* or explosions (s. 586) and 7 schisms[6] (s. 587). In section VIII we come across 8 types of philosophers (s. 607), 8 *mahānimittas* (s. 608), 8 *vibhaktis* (cases) with illustrations[7] (s. 609) etc. Therein the 8 types of philosophers are : (1) *Egāvātis* or Monists, Theists or Monotheists, (2) *Aṇegāvātis* or Pluarists, (3) *Mitavādis* or Extensionists, (4) *Nimittavādis* or

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1. For corroboration see p. 20, fn. I. At times *ajjhayaṇas* are called *thāṇas*. See the end of V, i.
2. The very 1st *sutta* is : "सुयं मे आउसं ! तेणं भगवया एवमक्खायं ।"
3. *Sutta* 553 consists of several verses.
4. "यत्रैकादीनि पर्यायान्तराणि वर्ण्यन्ते तत् स्थानम्" —Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha* (I, 20)
5. Over and above the *svāras* their *sthanas*, their generating organs animate and inanimate, the fruits of singing the musical notes, their *gramas* and *mūrchanas*, their sources etc. are dealt with, in this *sutta*, with a passing reference to *Sakkata* (Sk. *Saṁskṛta*) and *Pāgata* (Sk. *Prākṛta*) and to *Isibhāsiya* (Sk. *Ṛṣibhāṣita*) The pertinent portion is as under :-

   "सक्कता पागता चेव दुहा भणितीओ आहिया ।
   सरमंडलम्मि गिज्जंते पसत्था इसिभासिया ॥" (p. 394)

   This very verse with a variant "भणिईओ होंति दोण्णि वा" for the 2nd foot occurs in *Aṇuogaddāra* (p. 120).

   In short, this is a *svaramaṇḍala*, and it is entirely reproduced in *Aṇuogaddāra* (s. 127).
6. See E. Leumann's article "Die alten Berichte von den Schismen der Jaina" published in *Indischen Studien* (vol. XXII, pp. 91-135).
7. The 6 verses given in this connection occur almost *ad verbatim* in *Aṇuogaddāra* (s. 128)

Cosmogonists, (5) *Sayavātis* or Sensualists. (6) *Samucchedavātis* or Annihilationists, (7) *Nitāvādis* or Eternalists and (8) *Na-santi-paraloga-vātis* or Materīalists-Hedonists. In section X we have 10 types of *dravyānuyoga* (s. 727), 10 kinds of *satya* (s. 741), 10 sorts of *śuddhavākyānuyoga* (s. 744[1]), 10 types of calculations (s. 747), 10 sections of the *Aṅgas* 7 to 9 (s. 755), 10 kinds of sons (s. 762) and 10 sorts of wonders (s. 777). At times, these enumerations contain parables in a nutshell. As for example, there are 4 kinds of baskets and also of teachers; there are 4 sorts of fish and also of mendicants; there are 4 varieties of ball and also of men etc.

SAMAVĀYA

This is the 4th *Aṅga*. It is divided into 160 *suttas*. These mostly deal with objects[2] according to their number, and thus, in a way continue the subject-matter of the 3rd *Aṅga*; for, *suttas* 1 to 135 enumerate different entities in rising numerical groups (*samavāyas*) of 1 to 100,[3] 150, 200, 250, 300, 350, 400, 450; 500, 600 etc. up to 1100, 2000, 3000 etc. up to 10,000; 1 lac, 2 lacs etc., up to 9 lacs; 9000,[4] 10 lacs, 1 crore and 1 *koṭākoṭi* of *sāgaropamas*. This is followed by the description of the 12 *Aṅgas*,[5] two *rāsis*[6] and their sub-divisions, two types of hellish beings etc., varieties of *avadhijñāna* etc., 6 types of *saṁhanana*, 6 sorts of *saṁsthāna*, 3 vedas, the 7 Kulakaras of the past *utsarpiṇī*, the names etc., of the 24 *Tīrthaṅkaras*, 12 *Cakravartins*, 9 *Vāsudevas* and 9 *Baladevas* of the present *avasarpiṇī*, names of the 24 *Tīrthaṅkaras* of the Airāvata zone and those of the *Tīrthaṅkaras* to flourish, In s. 157, *Kappa* is referred to.

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1. "दसविधे सुद्धावाताणुओगे पं० तं०-चंकारे १ मंकारे २ पिंकारे ३ सेतंकारे ४ सातंकरे ५ एगत्ते ६ पुधत्त ७ संजूहे ८ संकामिते ९ भिन्ने १० ।"
2. " सम्यगवायनं वर्षधरनद्यादिपर्वतानां यत्र स **समवाय:**"

–Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha* (I, 20)

3. Under number 18, 18 kinds of the Brāhmī script are mentioned, and under number 36, names of the 36 *ajjhayaṇas* of *Uttarajjhayaṇa* are given. This latter topic must have been incorporated in *Samavāya* after its compilation, and same must be the case with the mention of *Nandī* therein.
4. As regards this incongruity Abhayadeva Sūri observes on p. 106ª :-
इदं च सहस्रस्थानकमपि लक्षस्थानाधिकारे यदधीतं तत् सहस्रशब्दसाधर्म्याद् विचित्रत्वाद् वा सूत्रगतेर्लेखकदोषाद वेति ।"
5. The data regarding the extents of these *Aṅgas* do not tally with their present extents.
6. They are : (i) *jīvarāsī* and (ii) *ajīvarāsī*.

VIĀHAPAṆṆATTI[1]

This is the 5th *Aṅga* having 5 titles as noted on pp. 48-49. It is divided into 41 sections known as *saäs*,[2] almost all of which have sub-divisions styled as *uddesas*,[3] and these, too, are further divided into *suttas*. Abhayadeva Sūri observes in his com. (p. 8) on this work that it has 10,000 *uddes'akas*, 36,000 *praśnas*[4] and 2,88,000 *padas*. But, in *Samavāya* (s. 140) and *Nandī* (s. 49) the numbers for the *padas* are given as 84,000 and 1,44,000 respectively.

As regards the subject-matter,[5] various topics are discussed in this work. But, since there seems to be no inter-connection between the *uddesas* of one and the same *saä*, much less between those of the different *saäs*, we

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1. Ten different meanings of this title are noted by Abhayadeva Sūri in his com. (pp. 2-3) on this work. Therein he has suggested the following Saṁskṛta equivalents of this title :-

   (1) व्याख्याप्रज्ञप्ति (2) व्याख्याप्रज्ञात्ति, (3) विवाहप्रज्ञप्ति, (4) विवाहप्रज्ञाप्ति, (5) विबाधप्रज्ञप्ति, (6) विबाधप्रज्ञाप्ति.

2. This word is used in the beginning of the 2nd *Saä*. In *Samavāya* (s. 81) we have "**विवाहपन्नत्तीए** एकासीतिं महाजुम्मसया पन्नता" : Abhayadeva Sūri, while commenting upon this says on pp. 88[b] and 89[a] : -

   "**व्याख्याप्रज्ञप्त्यामेका**शीतिर्महायुग्मशतानि प्रज्ञप्तानि, इह च 'शत'शब्देनाध्ययनान्युच्यन्ते, तानि कृतयुग्मादिलक्षण-राशिविशेषविचाररूपाणि अत्रान्तराध्ययनस्वभावानि तदवगमावगम्यानीति ।"

3. Saäs 1 to 8, 12, 13, 14, 18, 19 and 20 have each 10 *uddesas*, the 9th and the 10th have each 34, the 11th 12, 15th none, 16th 14 and 17th 17. Saäs 21 to 41 have the number of their *uddesas* as under :-

   80 (8 *vaggas*), 60 (6 *vaggas*), 50 (5 *vagga*), 24, 12, 11 (*ṭhāṇas*), 11, 11, 11, 11, 28, 28, 124, 124, 132, 132, 132, 132, 132, 231 and 196. The *saäs* 33 and 34 have each 12 *avantarasaäs*, and *saäs* 35 to 40 have each 12 *mahājummasaäs*.

   The significant titles of almost all these *uddesas* are mentioned in verse, mostly in the beginning of each of the *saäs*, and the corresponding verse is styled as *saṅgrahaṇigāthā* (vide the beginning of the com. of the 6th *saä*).

4. Most of these *praśnas* are asked by Indrabhūti Gautama to Lord Mahāvīra; for, only at times we find that his other pupils Agnibhūti, Vāyubhūti, Maṇḍitaputra, Mākandiputra and Roha, Jayantī, a Śrāvikā, and some non-Jainas ask him a question. In the answers given to these questions by Lord Mahāvīra we come across a queer case (XVIII., 3; s. 619) where Gautam is addressed instead of Mākandiutra, though the answer is in connection with the question asked by the latter. This is due to an answer being here reproduced from *Paṇṇavaṇā* (XV, 1) Vide its com. (p. 742[a])

4. "व्याख्यायन्ते जीवादिगतयो यत्र नयद्वारेण प्ररूपणाः क्रियन्ते सा **व्याख्याप्रज्ञप्तिः** ।"

   –Siddhasena Gaṇi's com. (p. 82) *Tattvārtha* (I, 20).

find that for getting a complete view of any one topic, we have often to refer to different *uddesas* of the various *saäs*. *Śrībhagavatīsāra*, a chāyānuvāda prepared by Mr. G. J. Patel, however, solves this difficulty; for, he has re-arranged the *suttas* and grouped them according to the subject they deal with. In doing so, he has divided the work into 10 *khaṇḍas* with their respective titles as under :-

Sādhana, *cāritra*, *siddhānta*, *anyatīrthika*, *vijñāna*, *gaṇita*, *kutūhala*, *deva*, *nāraka* and *anyajīva*, with the word *khaṇḍa* added to each of them.

It may be here remarked that the following lines occur in *Śrībhagavatīsāra* (p. 300) :-

"હું હમણાં મરણ પામવાનો નથી, પણ ૧૬ વર્ષ જીવવાનો છું. માટે તું મેંઢિક નગરમાં રેવતી ગૃહપત્ની છે, તેને ત્યાં જા. તેણે મારે માટે બે કબૂતર રાંધીને તૈયાર કર્યાં છે. પણ તેને કહેજે કે મારે તેમનું કામ નથી; પરંતુ ગઈ કાલે બિલાડાએ મારેલા કૂકડાનું માંસ તેણે તૈયાર કરેલું છે, તે મારે માટે લઈ આવ."[1]

This translation was greatly resented by the *Jainas* especially when Mr. G. J. Patel's article "**महावीरस्वामीनो मांसाहार**" got published in *Prasthāna* (Pustaka XXVII, No. 1, pp. 66-74, Saṁvat 1995, Kārtika). Several articles[2] were written as a rejoinder by some of the *Jaina* Sādhus and others. There they have pointed out that the words कपोय, मज्जार and कुक्कुड[3] do not here mean a pigeon; a cat and a cock; but stand for कुष्माण्ड, वायुविशेष or विरालिक (a kind of *vanaspati*) and बीजपूरक respectively. They have further supported their view by quoting *Nighaṇṭus* and *Suśrutasaṁhitā* (XLVI).

I may note in passing that in II, 5 (s. 112) a spring (*haraä*) of hot water in Rājagṛha is described, and in XII, 6 (s. 453) there are mentioned 9 names of Rāhu.

In the end, I may mention that by way of cross-references, the following Āgamas are alluded to, in his 5th *Aṅga* :-

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1. The original passage is as under :-
"तं गच्छह णं तुमं **सीहा** ! मेंढियगामं नगरं **रेवतीए** गाहावतिणीए गिहे । तत्थ णं **रेवतीए** गाहावइए मम अट्ठाए दुवे कपोयसरीरा उवक्खडिया तेहि नो अट्ठो अत्थि । से अण्णे पारियासिए मज्जाइकडे कुक्कुडमंसए तमाहराहि, एएण अट्ठो ।" -XVII, 9; s. 557.
2. Four of them have been published in *Jaina satya prakāśa* (vol. IV, nos. 6 and 7). Therein the articles of Ānandasāgara Sūri and Vijayalāvaṇya Sūri deserve to be specially noted. 卐 See page 210 of addition.
3. These words may have been singed out with a view to making the pertinent lines construable according to the 4 different *anuyogas*.

(1) *Rāyappaseṇaijja* (s. 133), (2) *Jīvājīvābhigama* (s. 114), (3) *Jambuddīvapaṇṇatti* (s. 362), (4) *Paṇṇavaṇā* (s. 173), (5) *Aṇuogaddāra* (s. 593), (6) *Ovavāiya* (s. 383), (7) *Nandī* (s. 732) and (8) *Āvassaya* (s. 384).

Āyāradasā, too, is noted in *A His. of Ind. Lit.* (vol. II, p. 443).

This *Aṅga* throws light on the biography[1] of Lord Mahāvira. For, not only do we here come across his various names but we find those of his several pupils, that of his pseudo-pupil *Gosāla*,[2] those of his antagonists Jamāli[3] and others, and those of his contemporaries who were the followers of Lord Pārśvanātha. Further, this *Aṅga* (VII, 8; s. 299) mentions Vajjī Videhaputta who conquered nine Mallaī rulers and nine Lecchaī rulers. It furnishes us with information about the initiation of Jayantī, sister of the father of King Udayana.[4] Over and above this, in the 9th *saä* (33; s. 380) we come across the various tribes to which the female attendants of Devānandā belonged.[5] Names of the 16 *jātis*, *grahas* and heretical sciences viz. the 4 *Vedas, Itihāsa, Nighaṅṭu, Vaidika, Upāṅgas* and *Ṣaṣṭhitantra*[6] are here mentioned. Albrecht Weber in a note to his famous *Lectures on the History of Indian Literature* (2nd German edn., 1876) has referred to the atomistic theory of *Jaina* philosophers as found in this fifth Aṅga.

NĀYĀDHAMMAKAHĀ[7]

This is the 6th *Aṅga*. Its name is mentioned in *Saṁskṛta* in two or three ways, and it gives a nice food to one interested in etymological discussions.[8] This 6th *Aṅga* is divided into two *suyakkhandhas* named as

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1. In IX, 33; s. 381 we come across an account of the meeting of Lord Mahāvīra with his mother Devānandā. As stated therein, at the sight of Lord Mahāvīra, milk began to flow from the breasts of this woman, her arms swelled beside her bangles, her bodice got stretched, and she experienced horripilation.
2. See the 15th *Saä*. Its English translation by R. Hoernle has been published as an appendix in his edition of *Uvāsagadasā* (Bibliotheca India, Calcutta, 1888-1890). This *Saä* is referred to by W. W. Rockhill in *The life of the Buddha and the early History of his Order*, 1884.
3. See IX, 33.
4. See XII, 2.
5. "चिलाइयाहिं वामणियाहिं वडहियाहिं बब्बरियाहिं ईसिगणियाहिं जोण्हियाहिं चारुगणियाहिं पल्लवियाहिं ल्हासियाहिं लउसियाहिं आरबीहिं दमिल्लीहिं सिंधलीहिं पुलिंदीहिं पुक्खलीहिं मुरुंडीहिं सबरीहिं पारसीहिं" (s. 380) Cf. the 6th *Aṅga* (s. 18) and the 10th (s. 4)
6. For details about this work see *Purātattva* (V, p. 81).
7. This is also named as *Nāyasuya*. Vide *Nāyādhammakahā* (II; p. 246[b]).
8. See Malayagiri's com. (pp. 230[b] and 231[a]) on *Nandī* and "भगवान महावीरनी धर्मकथाओ (p. 179), a Gujarātī translation of the 6th *Aṅga*.

Nāya[1] and *Dhammakahā*.[2] The former has 19 subdivisions,[3] each styled as *ajjhayaṇa*; and the latter has 10[4], each styled as *vagga*. Further, each *vagga* has subdivisions,[5] each known as *ajjhayaṇa*.

As regards the contents, we have in the 8th *ajjhayaṇa*, the narration of Malli, the 19th *Tīrthaṅkara* as a female. She gets a *mohanaghara* ("a house intended for confusion") prepared in order to make the six princes (who wooed her) realize the filth of the human body and thereupon make them decide to renounce the world. In the 9th, we come across a mariner's fairy tale. Herein is mentioned the winged horse as is the case with the *Valahassa-jātaka* (No. 196). The 16th *ajjhayaṇa* furnishes us with a narration of Dovai (Sk. Draupadī) in the form of a story of her rebirth."[6]

In the 2nd *suyakkhandha*[7] there is a story of the goddess Kālī.

This entire work[8] deals with[9] narratives[10] which have a moral and

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1-2. Each of these names occurs in plural.

3. Their names are given in the following verses of this very works :-
"**उक्खित्तणाए** १ **संघाडे** २ **अंडे** ३ **कुम्मे** ४ य **सेलगे** ५ । **तुंब** ६ य **रोहिणी** ७ **मल्ली** ८ **मायंदी** ९ **चंदिमा** १० इ य **दावद्दवे** ११ **उदगणाए** १२ **मंडुक्के** १३ **तेयली** १४ वि य । **नंदीफले** १५ **अवरकंका** १६ **अतिन्ने** १७ **सुंसमा** १८ इ य ॥ अवरे य **पुंडरीयणायए** १९ एगुणवीसतमे ।"
It is said that out of these, the 14th *ajjhayaṇa* may be compared with *Āvassayacuṇṇi* (Pt. II) where *paccakhāṇa* is explained.

4. "दोच्चस्स णं भते ! सुयक्खंधस्स **धम्मकहाणं** समणेणं जाव संपत्तेणं के अट्ठे पन्नत्ते ? एवं खलु जंबू ! समणेणं जाव संपत्तेणं **धम्मकहाणं** दस वग्गा पन्नत्ता" -II, 1; s. 148.

5. Their respective numbers are 5, 5, 54, 54, 32, 32, 4, 4, 8 and 8. The total comes to 196.

6. In *A His. of Ind. Lit.* (vol. II, p. 449) it is remarked : "This is a monkish corruption of the legend from the Mahābhārata of Draupadī's marriage to the five brothers."

7. As regards this *suyakkhandha*, Prof. Winternitz observes :-
"Book II of this *Aṅga* is a complete contrast to Book I both in form and contents, and is more closely associated with the seventh and the ninth *Aṅgas*." -*Ibid*., p. 448

8. Herein almost in the beginning we come across the following line :-
"जति णं भंते ! समणेणं भगवया **महावीरेणं**.. पंचमस्स अंगस्स अयमट्ठे पन्नत्ते, छट्ठस्स णं अंगस्स णं भंते ! **णायाधम्मकहाणं** के अट्ठे पन्नत्ते ? ।"
Similar lines are to be met with, in the *Aṅgas* 7 to 11. From this it may be deduced that the meanings of *Aṅgas* 5 to 11 have been propounded by Lord Mahāvīra.

9. Narratives, apologues, fables and the like wherein are clothed ethical and religious truth in the graceful and pleasing drapery of metaphor, serve a useful purpose of engaging the attention, of impressing the memory and strewing the path to abstract dogmas with flowers. This is what Rev. J. Long has said in his work entitled as *Scripture truth in Oriental Dress* (p. i).

10. "ज्ञाता:-दृष्टान्तास्तानुपादाय धर्मो यत्र कथ्यते ता **ज्ञातधर्मकथा:** ।"
–Siddhasena Gaṇi's Com. (p. 82) on *Tattvārtha* (I, 20)

religious purpose behind them.[1] They excite interest and arrest attention, are free from sectarian spirit and are useful to persons of any and every school of thought. Such is the opinion expressed by Mr. D. B. Kalelkar in Gujarātī, in his foreword to the Gujarātī translation[2] of this work.

This *Aṅga* (I, 1; s. 17), too, supplies us with names of some of the *anārya* tribes. Furthermore it mentions 16 jewels[3] (I; s. 16) and 72 *kalās* (I; s. 20), and refers to 18 Deśī languages (I; s. 22), 4 *Vedas* and *Saṣṭhitantra*, 16 diseases[4] (XIII; s. 100) etc. In IX; s. 90, we come across a pretended elegy[5] of *Rayaṇadīvadevayā*. In passing it may be noted that in this Aṅga, there are used reduplicatives[6] e.g. कर(ड)क(ड)स्स (IX; s. 80), तडतडेंत (IX; s. 80), धमधमेंत (IX; s. 81), मिसिमिसेमाणे (I; s. 27) etc.

While concluding this topic, I may mention that in this *Aṅga* we come across some graphic descriptions e.g. those of the bed-chamber of *Dhāraṇī* (I; s. 9), a voyage (VIII; s. 69), a *Piśāca* (VIII; s. 69), a ship-wreck (IX; s. 80) etc. Moreover, the six seasons are described in 6 verses, one for each of them (vide IX; s. 81).

In the end it may be remarked that the Mss. of this 6th *Aṅga* present

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1. The narrative of 4 daughters-in-law of a merchant given in VII (s. 63) may be cited as an instance. For its extract in English see *A His. of Ind. Lit.* (vol. II, p. 446).
2. This has been published in the Puñjābhāi Jaina Granthamālā No. 3, 1931.
3. The pertinent lines are :-

   "रयणाणं १ वइराणं २ वेरुलियाणं ३ लोहियक्खाणं ४ मसारगल्लाणं ५ हंसगब्भाणं ६ पुलगाणं ७ सोगंधियाणं ८ जोइरसाणं ९ अंकाणं १० अंजणाणं ११ रयणा (? या)णं १२ जायरूवाणं १३ अंजणपुलगाणं १४ फलिहाणं १५ रिट्ठाणं १६ अहाबायरे पोग्गले परिसाडेइ"

   This same passage occurs almost *ad verbatim* in *Rayapaseṇiya* (s. 8). By रयण is here meant कक्केयण.

   Ten gems are noted in *Kummāputtacariya* in the following verse :-

   "सोगन्धिय-कक्केयण-मरगय-गोमेय-इन्दनीलाणं ।
   जलकन्त-सूरकन्तय-मसारगल्ल-ऽङ्क-फलिहाणं ॥७४॥"

   In *Arthadīpikā* (p. 159a) 60 kinds of jewels are mentioned.
4. See pp. 107 and 126.
5. This is perhaps the earliest to be met with, in the *Jaina* literature.
6. It may be noted in this connection that an interesting article entitled *Reduplicatives in Indo-Āryan* and written by Dr. S. M. Katre has been published in "Bulletin of the Deccan College Research Institute" (Vol. I, no. 1, pp. 60-70), and a list of onometopoetic words occurring in Puṣpadanta's *Nāyakumāracariya* (an Apabhraṁśa work of the 10th century) is given in its edition by Prof. Hirālāl Jain on p. lvii.

many different readings.[1] Some of them are noted[2] and explained[3] by Abhayadeva Sūri in his commentary on it.

UVĀSAGADASĀ

This is the 7th *Aṅga*. It consists of 10 *ajjhayaṇas* noted on p. 105, fn. 2. Out of them the first enumerates, in minute details, the various vows and observances undertaken by Ānanda[4] and his wife in the presence of Lord Mahāvīra. Ānanda, on his leading a pious life as a lay adherent (uvāsaga[5]) for 20 years, attains *avadhijñāna*.

The next 4 *ajjhayaṇas* furnish us with the lives of 4 other lay adherents who did not give up their vows, even though each of them was threatened by one god or another, with the loss of the life, relatives, health and property respectively.

The 6th deals with the life of Kuṇḍakoliya whose faith remains unshaken in Lord Mahāvīra's teachings, though they are denounced by a god while propounding the tenets of Gosāla to him.

The 7th supplies us with a story of Saddālaputta, formerly a devotee of Gosāla. Lord Mahāvīra convinces him by arguments that the doctrine of Gosāla is faulty. Thereupon he becomes a staunch convert, so much so that an attempt made by Gosāla himself to make him re-embrace his faith, fails.

The 8th illustrates as to how Revaī (Sk. Revatī) harasses her husband Mahāsayaya by subjecting him to temptations to enjoy sensual objects. He however remains firm, and Revaī suffers for rejecting Jainism.

The 9th and 10th *ajjhayaṇas* deal with the quiet and peaceful lives led by Nandiṇīpiya and *Śālihīpiya*, the two great devotees of Lord Mahāvīra, out of 10.

On the whole, this 7th *Aṅga* furnishes us with materials which give us a vivid picture of the social life of those days. Incidentally I may note

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1. Out of them, those occurring in 3 Mss. deposited at B. O. R. I. and in Abhayadeva Sūri's com. are given by Prof. N. V. Vaidya, in his edition (pp. 231-245) of this *Aṅga*.
2. See pp. 8[a], 16[a] etc.
3. See p. 16[a] etc.
4. For analysis and episode of this Ānanda, one of the ten Mahāśrāvakas, see R. Ch. Dutt's *A History of civilization in Ancient India* (vol. II)
5. "उपासकैः-श्रावकैरेव स्थातव्यमिति येष्वध्ययनेषु दशसु वर्ण्यते ता **उपासकदशाः**"

–Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha* (I, 20)

that s. 184[1] mentions some of the vessels used in those days, and the *suttas* 94-95, 101-102 and 107 supply us with a graphic description of *Piśāca*, an elephant and a serpent – the 3 forms assumed one after another by a god who had come to verify the statement of Indra regarding the unflinching faith of Kāmadeva, one of the Mahāśrāvakas of Lord Mahāvīra.

ANTAGAḌADASĀ

This 8th *Aṅga* consists of only one *suyakkhandha*. It has 8 *vaggas*[2] with 10, 8, 13, 10, 10, 16, 13 and 10 *ajjhayaṇas*[3] respectively. It deals with the lives of the *Antakṛtkevalins* or those who attained omniscience when they were about to die and who on their death became *Siddhas* (liberated).[4] The narratives given here are not complete by themselves. For instance, the narration of Prince Goyama given in the 1st *ajjhayaṇa* goes only so far as the dream of *Dhāriṇī*; for a further link up to the list of wedding presents we have to take passage *mutatis mutandis*, from the *Bhagavaï* (XI, II; s. 430); then, after two short paras taken from this 8 and 5th *Aṅgas* respectively, the material upto the taking of the vows is to be supplied from the 6th Aṅga; and thereafter this 8th Aṅga gives a little bit of information which gets completed on our referring to the 5th Aṅga.

The 1st 5 *vaggas* supply us with some information about the city of

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1. "तत्थ णं बहवे पुरिसा दिण्णभइभत्तघेयणा कल्लाकल्लिं बहवे करए य वारए य पिहडए घडए य अद्धघडए य कलसए य अलिञ्जरए य जम्बूलए य उट्ठियाओ य करेन्ति ।"

   Abhayadeva Sūri, while commenting upon this says :-

   "करकान्-वार्घटिकाः, वारकांश्च-गडुकान्, पिठरकान्-स्थालीः, घटकान् प्रतीतान्, अर्द्धघटकांश्च-घटार्द्धमानान्, कलशकान्-आकारविशेषवतो बृहद्घटकान्, अलिञ्जराणि च महदुदकभाजनविशेषान्, जम्बूलकांश्च लोकरूढ्याऽवसेयान्, उष्ट्रिकांश्च-सुरातैलादिभाजनविशेषान्."

   Other vessels such as कडाहय (s. 129), कडिल्ल (s. 94), कलन्द, किलञ्ज (s. 94), कोट्ठिया (s. 94), are mentioned. Further अहरी, निसापाहाण (s. 94), and निसालोढ (s. 94), occur in this *Aṅga*, and they mean a crushing stone, a broad rectangular piece of stone and a cylindrical piece of stone respectively. The last two are spoken of, as નિસાર and નિસાતરો in Gujarātī and as पाट्य and वरवंटा in Marāṭhī.

2. This shows that this *Aṅga* is wanting in 2 sections. So some are inclined to interpret its title as 'the fortunes or vicissitudes of the *Antagaḍas*'. They do not translate *dasā* as 'ten'.

3. See p. 97, fn. 3.

4. Cf. अन्तकृतः-सिद्धास्ते यत्र ख्याप्यन्ते **वर्धमानस्वामिनस्तीर्थे** एतावन्त इत्येवं सर्वकृतान्ता **अन्तकृद्दशाः** ।"

   –Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha* (I, 20)

Bārāvaī (Sk. Dvārāvatī), Vasudeva, Devakī[1] and her 8 sons, Kaṇha (Sk Kṛṣṇa) being the 7th, and the destruction of Bārāvaī.

In the 6th *vagga* we have the story of Muggarapāṇi and that of Prince *Aïmutta*.[2] The latter is a riddle story, its seed, so to say being implanted in the following riddle :-

"जं चेव जाणामि तं चेव न जाणामि । जं चेव न जानामि तं चेव जानामि"[3]

The 7th *vagga* mentions the names of the 13 queens of Seṇiya and the 8th, penances such as *Rayaṇāvalī*, Kaṇagāvalī, Sīhaṇikkīliya (small and big), Savvaöbhadda (small and big) and Muttāvalī.

AṆUTTAROVĀVĀÏYADASĀ

This is the 9th *Aṅga*. It is divided into 3 *vaggas*, each of which is further subdivided into 10, 13 and 10 *ajjhayaṇas* respectively.[4] It deals with the lives of persons who after their death, were born as gods in *Anuttaravimāna*[5] and who will therefrom descend to this world, will attain a human birth and will achieve final emancipation. In short, it treats about *Ekāvatārins*, most of whom are the sons of King Seniya. It may be noted that the *kathās* given here are not everywhere complete, but portions of the former ones are referred to, in short, in the latter ones. In the 3rd *vagga* we have a description of Dhanya's body immensely reduced on his having practised austerity. This description begins with his feet and ends with his head. The last *sutta* mentions some of the noble attributes of Lord Mahāvīra.

PAṆHĀVĀGARAṆA

This work somehow looked upon as the 10th *Aṅga* is divided into 10 *ajjhayaṇas*, out of which the 1st five deal with *āsrava* and the last five, with *saṁvara*.[6] We find herein names of *anārya* tribes (s. 4) and those of 9 *grahas*.

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1. At the sight of her 1st 6 sons she experiences a similar condition as done by *Devānandā* and described in the 5th *Aṅga*, See p. 119, fn. 1.
2. For a portion of his life see the 5th *Aṅga* (V, 3; s. 187)
3. Cf. -"यस्यामतं तस्य मतं मतं यस्य न वेद सः । अविज्ञातं विजानतां विज्ञातमविजानताम् ॥"

   — *Kenopaniṣad* (II)
4. For their names see p. 99, fn. 1.
5. Cf. "अनुत्तरोपपादिका देवा येषु ख्याप्यन्ते ता अनुत्तरोपपादिकदशाः"

   — Siddhasena Gaṇi's com. (p. 91) on *Tattvārtha* (I, 20)
6. In s. 21, we have 60 synonyms for *ahiṁsā*.

The contents of this work widely differ from those of *Paṇhāvāgaraṇa* noted in *Ṭhāṇa* and *Nandī*. In *Nandī* this work is said to have consisted of 108 *praśnas*,[1] 108 *apraśnas* and 108 *praśnāpraśnas, vidyātiśayas* and discourses of saints with Nāgakumāras. and other Bhavanapatis. Malayagiri Sūri interprets *praśnas, apraśnas*, and *praśnāpraśnas* as under :-

"या विद्या मन्त्रा वा विधिना जप्यमाना: पृष्टा एव सन्त: शुभाशुभं कथयन्ति ते प्रश्ना: तेषामष्टोत्तरं शतं, या पुनर्विद्या मन्त्रा वा विधिना जप्यमाना अपृष्टा एव शुभाशुभं कथयन्ति तेऽप्रश्ना: तेषामष्टोत्तरं शतं, तथा ये पृष्टा अपृष्टाश्च कथयन्ति ते प्रश्नाप्रश्ना:"

Thus it will be seen that the extinct work mostly dealt with *vidyās* and *mantras*. 卐

VIVĀGASUYA

This is the 11th *Aṅga*. It deals with the fructification or matured fruits (*vivāga*)[2] of deeds, bad and good, done in previous births.[3] This work is accordingly divided into two *suyakkhandhas* styled as *Duhavivāga*[4] and *Suhavivāga*,[5] the former occupying a space about 7 times that occupied by the 2nd. Each of these furnishes us with ten narratives.[6] These narratives describe the lives of ten persons. Therein their two lives as a human being are given in details whereas their subsequent transmigrations in the *saṁsāra* and their attaining liberation in the end, are summarily disposed of. In the *Duhavivāga* all the 10 persons concerned are not males as is the case with *Suhavivāga*; but, there are only 8 males, the remaining two being females.

This *Vivāgasuya* can be looked upon as a work on *kathānuyoga* as it deals with narratives. These narratives supply us with a beautiful picture of the society of those days when this work was composed. For instance, we learn therefrom (§9) that a blind man led by a man having eyes and having a stick held in front of him used to earn his livelihood by going to various houses and by creating a feeling of compassion for him in the persons he

1. Cf. "प्रश्नितस्य जीवादेर्यत्र प्रतिवचनं भगवता दत्तं तत्त **प्रश्नव्याकरणम्**"
— Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha* (I, 20)

2. Cf. "विपाक:-कर्मणामनुभवस्तं सूत्रयति-दर्शयति तद् **विपाकसूत्रम्**"
–Siddhasena Gaṇi's com. (p. 82) on *Tattvārtha* (I, 20)

3. This may remind a *Bauddha* scholar of *Avadānaśataka* and *Karmaśataka*.

4-5. Each of these names is mentioned in plural in *Vivāgasuya*. See § 4.

6. In *Suhavivāga* only the first narrative is given in full, whereas the rest, in bare outlines.

卐 See page 211 of addition.

came across. The mention of 16 diseases (§ 22) viz. asthama, cough, fever, burning sensation in the body, pain in the stomach or belly, fistula, piles, indigestion, an eye-disease, head-ache, loss of appetite, pain in eyes and ears, itching, dropsy and leprosy and over and above this, that of *aggiä* (§ 27), a disease which rapidly consumed anything when eaten and which according to Abhayadeva Sūri, is known as *bhasmaka*, give us an idea of the diseases known in those days. The remedies in the case of the 1st 16 diseases (§ 23) such as various kinds of enema, purgatives, vomittings, medicated baths etc., show how far the medical science was then developed. So far as surgical science is concerned, cutting of veins and skin for making them bleed, deserves to be noted.

Propiation of deities for begetting progeny[1] (§ 138), fanciful longings of women when pregnant (§ 40, 68), throwing of a still-born child on a dung-hill (§ 47) or placing it under a cart (§ 95) and then bringing it back with the belief that it may thereby live long (§ 47), human sacrifices (§ 107) for winning the favour of deities, festivals in honour of Indra and others (§ 11), extremely barbarous and cruel ways of inflicting punishments for theft and adultery (§ 37, 63) and the various instruments etc. used by jailors for inflicting corporal punishments upon prisoners (§ 120-121), proficiency of harlots (§ 34), and various preparations of flesh etc. (§ 66, 93, 135, 151) are some of the aspects of the society which are reflected in the narratives given in this *Aṅga*.

OVAVĀÏYA

This work is considered as the 1st *Uvaṅga*.[2] Herein are described in full, the city of Campā, the sanctuary of Puṇṇabhadda and the garden surrounding it, the Asoga tree therein, King Kūṇiya alias Bhimbhasāraputta, his queen Dhāriṇī and Lord Mahāvīra,[3] to name a few out of many. These

1. Some females are over-anxious to have a child. *Sutta* 137 describes their longings which can be compared with *Abhijñānaśākuntala* (VII, 17). Further, the wording of this *sutta* is identical with *s*. 5 of the 8th *Aṅga* (III, 8). So the description given in *s*. 137, ought to have been abbreviated by using *jāva*, and, if, at all, it was to be given in full, it ought to have been so done in *s*. 40.

2. Siddhasena Gaṇi, too, believes so, in case such an inference can be drawn from the following line occurring in his com. (p. 27) on *Tattvārtha* (VI, 14) :
"उपाङ्गानि **औपपातिक**प्रभृतीन्यङ्गार्थानुवादीनि"

3. In *Über ein Fragment der Bhagavatī* a similar description of Lord Buddha is given by Dr. A. Weber.

descriptions are reproduced, indicated by the word *vaṇṇa* or abbreviated by introducing the word *jāva*, when they are required elsewhere; for, this *Uvaṅga* is practically the 1st work codified at the council of Valabhī. Over and above this work being a store-house of splendid descriptions, it has a historical importance, too, as it refers to Lord Mahāvīra's *samosaraṇa* in Campā and the pilgrimage of Kūṇiya to that place. Further, the various attainments and penances[1] of the saints of Lord Mahāvīra are here mentioned in details, and this is followed by the description of various celestial beings[2] who come to attend upon Lord Mahāvīra. His sermon delivered on this occasion may be looked upon as the last item of the 1st part[3] which may be named as *Samosaraṇa*. The 2nd part opens with the description of Indrabhūti's journey to Lord Mahāvīra, and various questions (regarding the re-births) asked by the former to the latter. *Sutta* 74 deals with various *Tāvasas*, and the following ones up to *s*. 100 with *Parivāyagas*, *Ammaḍa* being one of them. His subsequent life as Dadhapaïṇṇa is then dealt with. In the end we have exposition about the *samugghāya* resorted to, by some of the omniscient beings, description of the abode of the liberated and the condition therein. *Suttas* 168-189 which form the ending portion, are in verse, whereas the preceding portion is mostly in prose.

RĀYAPASEṆIYA

This *Uvaṅga* deals with the birth of King Paësi as *Sūriābha deva*, his celestial grandeur and enjoyments, his staging of a drama and a dance in the presence of Lord Mahāvīra, the description of his *vimāna*, and a dialogue regarding the identity of soul and body between Paësi and Kesi Gaṇadhara, a follower of Lord Pārśva. Prof. Winternitz attaches immense value to this dialogue; for, he considers it as a beautiful piece of literature.[4] As regards the title etc. of this *Uvaṅga*, it may be noted that in the 5th *Aṅga* (*s*. 133) and elsewhere,[5] too, it is mentioned as *Rāyappaseṇaïjja*.

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1. In s. 30 these are treated at length.
2. *Sutta* 38 furnishes us with a description of celestial damsels.
3. The author has not divided the work into 2 parts; but this is what some of the modern scholars do.
4. See *A His. of Ind. Lit.* (Vol. II, p. 455)
5. See *Āvassayacuṇṇi* (pt. I, p. 142).

JĪVĀJĪVĀBHIGAMA[1]

This *Uvaṅga* is divided into 9 sections[2] known as *pratipattis*.[3] It deals with the fundamental principles of Jainism, and thus furnishes us with details about the animate and inanimate objects. The 3rd *pratipatti*[4] contains the description of continents and oceans, and it is looked upon by Prof. Winternitz as an interpolation (vide *A His. of Ind. Lit.* vol. II, p. 456). The entire treatment in this *Uvaṅga* is in the form of questions and answers, as is the case with the 4th *Uvaṅga*.

PAṆṆAVAṆĀ[5]

This *Uvaṅga* is a master-piece of *Jaina* philosophy. It is divided into 36 sections, each known as *paya*. Each of these *payas* deals with one particular topic in all its aspects and may be hence looked upon as a thesis on the subject concerned, in an epitomized form. These 36 *payas* are named in Prākṛta in v. 4-7.[6] Malayagiri Sūri in his com. (p. 6^b) on this work mentions their names in Saṁskṛta. They are (1) Prajñāpanā, (2) Sthāna, (3) Bahuvaktavya, (4) Sthiti, (5) Viśeṣa, (6) Vyutkrānti, (7) Ucchvāsa, (8) Sañjña, (9) Yoni, (10) Carama, (11) Bhāṣā, (12) Śarira, (13) Pariṇāma, (14) Kaṣāya, (15) Indriya, (16) Prayoga, (17) Leśyā, (18) Kāyasthiti, (19) Samyaktva, (20) Antakriyā, (21) Avagāhanāsthāna, (22) Kriyā, (23) Karma, (24) Karmabandha,

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1. This is styled as *ajjhayaṇa* in its *sutta* I.
2. In *A His. of Ind. Lit.* (vol. II, p. 456) the number of sections has been given as 20. This gives rise to a set of questions. Is this a slip or is it owing to some other method of counting ? And, if latter, what is that method ?
3. This name occurs in Malayagiri Sūri's com. on this 3rd *Uvaṅga*. Further more, therefrom we learn the specific names of one and all the *pratipattis*. They are *Dvividhā*, *Trividhā* etc. up to *Daśavidhā*.
4. This is the biggest section out of 10.
5. This is styled as *ajjhayaṇa* in v. 3, and it is referred to in *Jīvājivābhigama* (s. 106).
6. Cf. "पन्नवणा १ ठाणाइं २ बहुवत्तव्वं ३. ठिई ४ विसेसा ५ य ।
   वक्कन्ती ६ ऊसासो ७ सन्ना ८ जोणी ९ य चरिमाइं १० ॥४॥
   भासा ११ सरीर १२ परिणाम १३ कसाए १४ इन्दिए १५ पओगे १६ य ।
   लेसा १७ कायठिई १८ या सम्मते १९ अन्तकिरिया २० य ॥५॥
   ओगाहणसण्ठाणा २१ किरिया २२ कम्मे इयावरे२३ ।
   (कम्मस्स) बन्धए २४ (कम्मस्स) वेद २५ (ए) वेदस्स, बन्धए २६ वेयवेयए २७ ॥६॥
   आहारे २८ उवओगे २९ पासणया ३० सन्नि ३१ सञ्जमे ३२ चेव ।
   ओही ३३ पवियारण ३४ वेदणा ३५ य तत्तो समुग्घाए ३६ ॥७॥"- *Paṇṇavaṇā*

(25) Karmavedaka, (26) Vedabandhaka, (27) Vedavedaka, (28) Āhāra, (29) Upayoga, (30) Darśanatā, (31) Sañjñā, (32) Saṁyama, (33) Avadhi, (34) Pravicāraṇā, (35) Vedanā and (36) Samudghāta.[1]

To my mind, this work is, in short, an encyclopaedia of Jainism, and if one properly studies it with *Viāhapaṇṇatti*, it may make that individual a past-master of Jainism. It may be mentioned *en passant* that is 1st *paya* (s. 36-37) furnishes us with a geographical-ethnographic outline; for, herein there is a mention of the *Āriyas* (*Āryas*) and *Milikkhus* (*Mlecchas*) with their habitations.

SŪRIYAPAṆṆATTI

This *Uvaṅga* is a work on astronomy from a *Jaina* standpoint. It is divided into 20 sections, each of which is styled as *pāhuḍa*. This is likely to remind one of the sub-divisions of the *Puvvas*. The importance of this work for the study of the ancient Indian astronomy has been emphasized by various European scholars; e. g. Prof. H. Jacobi (*S. B. E.* vol. XXII, intro. p. XL), Prof. E. Leumann (*Bezeihungen der Jaina-Literatur zu Andern Literatur-kreisen Indiens*, pp. 552-553) and Dr. G. Thibaut (*Astronomie, Astrologie und Mathematik* and *J. A. S. B.* vol. XLIX, p. 108).

This work deals with the moon, too. So Prof. Winternitz is inclined to believe that "it almost looks as though the original *Candā-Paṇṇatti* had been worked into the *Sūra-Pannatti*." Vide A *His. of Ind. Lit.* (vol. II, p. 467).

JAMBUDDĪVAPAṆṆATTI

This is so to say a work on *Jaina* cosmology. It is divided into seven sections, each known as *vakkhakkāra*. In the 3rd section, there is a description of Bhāratavarṣa (India), and, therein the legends about King Bharata are treated at length. According to Leumann (*Z. D. M. G.* vols. 48 and 82)" they can be called on exactly parallel text to *Viṣṇu-purāṇa* II and *Bhāgavata-purāṇa* V."[2]

CANDAPAṆṆATTI

This work as it is available now, differs very very little from *Sūriyapaṇṇatti*, and such a state of affairs existed at least in the time of Jinaprabha Sūri as can be seen from his *Siddhāntāgamastava* (v. 26). All the

1. *Payas* 3, 5, 6 and 33 are also named as *Alpabahutva*, *Paryāya*, *Upapātodvartanā* and *Jñānapariṇāma*.
2. Vide *A His. of Ind. Lit.* (vol. II, p. 457)

same, since Malayagiri Sūri has commented upon it, and since this work is noted in *Ṭhāṇa* (II, 1; p. 126), *Nandī* (s. 44), etc., there must have existed in olden days some work of this name.

NIRAYĀVALISUYAKKHANDHA

I use this title to indicate a collection of the 5 *Uvaṅgas* viz. (1) *Nirayāvaliā* or *Kappiyā*, (2) *Kappavaḍiṁsayā*, (3) *Pupphiyā*, (4) *Pupphacūliyā*, and (5) *Vaṇhidasā*. Dr. Weber and Prof. Winternitz believe that these works are separately counted to make the number of the *Uvaṅgas* tally with that of the 12 *Aṅgas*.

Each of these five works except the last consists of 10 *ajjhayaṇas* whereas the last has 12.

In *Kappiyā* we have lives of *Kāla* and others, the ten sons[1] of *Śreṇika*. Similarly *Kappavaḍiṁsayā* deals with the lives of their 10 sons.[2] *Pupphiyā* describes 10 gods such as the moon, the sun and others, whereas *Pupphacūliyā* furnishes us with some details about 10 goddesses such as Śrī, Hrī, Dhṛti and the like.

In *Vaṇhidasā* we come across legends of the 12 princes of the Vaṇhi race. Out of them, the 1st deals with Nisaḍha (Sk. Niṣadha), son of Balarāma and nephew of Kṛṣṇa.

NISĪHA[3]

This *Cheyasutta* consists of 20 *uddesagas*. It deals with the rules governing the life to be led by monks and nuns, and prescribes atonements and penances by way of punishment for various transgressions against rules pertaining to begging of alms, etc. This work mentions exceptions to the general rules, too.

MAHANĪSIHA

This *Cheyasutta* is divided into sections known as *ajjhayaṇas*. A three-fold division referred to, in the beginning of this work, is not to be found. There are specific titles for the 1st, 2nd, 5th and 6th *ajjhayaṇas*. They

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1. They were killed in their fight with their grand-father Ceḍaga of Vesāli and have been born in the 4th hell. – *Kappiyā*
2. They have been born in various heavens. – *Kappavadiṁsayā*
3. Jarl Charpentier says that the title *Nisīha*, though traditional, is wrong: it ought to be *Niseha*.

indicate the subject-matter. The 3rd and the 4th *ajjhayaṇas* treat of *Kuśīla Sādhus*. In the 4th, there is a narrative about two brothers Sumati and Nāila. The 5th deals with the relation between a *guru* and his pupil. This *ajjhayaṇa* has supplied some materials for composing *Gacchāyāra*.[1] The 6th *ajjhayaṇa* treats of *prāyaścittas* and contains a narrative pertaining to a teacher Bhadda and Rayyā, the Āryikā. The last two *ajjhayaṇas* which are styled as *Cūliyās*, supply information about the daughter of Suyyasivī. Over and above these specific topics, this *Cheyasutta* has several topics in common with *Nisīha*.

VAVAHĀRA

This *Cheyasutta* is divided into 10 *uddesagas*. It deals with prescriptions and interdictions. It points out what *Jaina* saints are expected to do and what they are expected to refrain from, and the *prāyaścittas* they have to perform, in case they violate the prescribed rules. Further it deals with the desired type of spirit they should have at the time of expiations. It throws light as to what should be done when one or more saints go astray, while they itinerate with many more. It also informs us as to who do not deserve the status of an *Acārya*, an *Upādhyāya* and the like. Nuns holding *padavīs* like *Pravartinī* have to lead their lives according to a set of rules. These are explained in this work. In the end we have the curriculum for a novice whose course of study ordinarily lasts for 20 years. This *Cheyasutta*, too, has been utilized for the composition of *Gacchāyāra*.[2]

DASĀSUYAKKHANDHA

This *Cheyasutta* consists of ten significant sections. It seems that sections 1 to 7 and 9 are each known as *dasā*, whereas the rest as *ajjhayaṇas*. The respective topics treated therein are as under :-

(1) 20 *asamāhiṭṭhāṇas* – the causes that upset a *Muni* in his *saṁyama* when he follows a path adverse to his *dharma*; (2) 21 *sabaladosas* – causes that weaken the spirit of a Muni, (3) 33 *āsāyaṇās* associated with a *guru*, (4) *gaṇisampadā*–the 8 *saṁpadās* of an *Ācārya* along with their sub-divisions, four types of *vinaya* prescribed to a pupil and their sub-varieties, (5) 10 *cittasamāhiṭṭhāṇas*, (6) 11 *uvāsagapaḍimās*–the 11 *pratimās*-postures, penances etc., a *Jaina* layman resorts to, (7) 12 *bhikkhupaḍimās*, (8) *pajjosaṇākappa*.[3] (9) 30 *mohaṇijjaṭṭhāṇas*–causes that lead to the amalgamation of *mohanīya*

1-2. Cf. "**महानिसीह-कप्पा**ओ ववहाराओ तहेव य ।
सहुसाहुणिअट्ठाए **गच्छायारं** समुद्धिअं ॥१३५॥"

3. For details see pp. 131-133.

karman with the embodied soul, and (10) *āyatiṭṭhāṇas*.

It may be added that each of the 7 *dasās* dealing with regulations pertaining to the discipline of the *Sādhus* and *Śrāvakas*, begins with *suyam me āüsam* etc. as in *Āyāra*, and each ends with *ti bemi*. In the 5th *dasā*, there is treated a sermon of Lord Mahāvīra delivered in the presence of King Jiyasattu. It goes up to 17 verses. The 9th Dasā furnishes us with a sermon of 39 verses preached by Lord Mahāvira to King Koṇiya and others. In the 10th section we find King Seṇiya and his queen Cellaṇā listening to Lord Mahāvīra's sermon. Their splendour etc. detract the mind of almost all the *Sādhvīs* and *Sādhus* respectively; Candanabālā and Indrabhuti, however, remain unaffected by wicked thoughts. Lord Mahāvīra thereupon delivers a lenghty sermon.

PAJJOSAṆĀKAPPA

This work forms the 8th section of *Dasāsuyakkhandha*. It is divided into 3 sections styled as *vācyas* by Jinaprabha Sūri in his *Sandehaviṣauṣadhī*, a *pañjikā* on this work, and by Vinayavijaya Gaṇi, too, in his *Kalpasubodhikā*, a commentary on this very work. These three *vācyas* are named as *Jinacariya* (Sk. *Jinacarita*), *Therāvalī* (Sk. *Sthavirāvalī*) and *Sāmāyārī* (Sk. *Sāmācārī*). In *Jinacariya*, the life of Lord Mahāvīra occupies the major[1] portion. This is narrated "in great detail, with great diffuseness, with descriptions in the Kāvya style and with exaggerations beyond all measure." So says Prof. Winternitz in "*A His. of Ind. Lit*. (vol. II, p. 463). Here the conception, transference of the embryo[2] and the birth of Lord Mahāvīra are described in

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1. The lives of 23 *Tīrthaṅkaras* are also given here. But they begin with that of Lord *Pārśva* and go up to that of Lord Ṛṣabha. Out of them, those of Pārśva, Ariṣṭanemi and Ṛṣabha are given in English by Dr. Bimala Churn Law in his article "The Kalpasūtra" published in *Jaina Antiquary* (vol. II, Nos. III and IV).
2. The episode about this given in this *Pajjosaṇākappa* practically tallies in words with one given in *Āyāra* (s. 176). It is presented in a versified form v. 450, 457 and 458 of *Āvassayanijjutti*. As suggested by Abhayadeva Sūri in his com. on *Viāhapaṇṇatti* (v. 3; s. 186) it is here alluded to. This episode is admitted as genuine by the *Śvetāmbaras* only. The *Digambaras* distrust it. But strange to say, it is supported by the excavations carried out in the Kankāli ṭīlā at Mathura, Alexander Cunningham in his *Archaelogical Survey of India* (Annual Reports) III 1873, p. 46 says : "The Kankāli Tila has been.. prolific...both in sculptures and inscriptions all of which are pure Jaina monuments. On the upper level stands a large Jaina temple dedicated to Jambū Svāmī. An Annual fair is held at this place."

   Amongst these excavations we come across sculpture and inscriptions and it is in the former section that we come across an engraved illustration (2½ ft. by 1½ ft.). This is what we learn from *Epigraphica Indica* p. 317, *Mathura Sculptures*, Plate II, and Cunningham's Reports for the *Archaelogical Survey of India* XX, Plate IV, 2-5.

the same way as in *Āyāra*. Further this work furnishes us with vivid information regarding the well-known 14 dreams, their interpretation, Lord Mahāvīra's *gṛhavāsa*, his twelve years' life as an ascetic and his activities for about 30 years since he became omniscient.

In *Therāvalī*, we find a list of *gaṇas* (schools), their *śākhās* (branches) and the *Gaṇadharas* (heads of schools). This list is borne out by inscriptions of the 2nd century A. D. Vide Dr. Bühler's *Epigraphica Indica* i (1892) 371 ff., 393 ff. This indirectly shows how far the works codified at Valabhi are genuine. It is true that this *Therāvalī* mentions some of the successors of Bhadrabāhusvāmin; but, as it is possible to look upon that portion as inserted in the original work by Devarddhi Gaṇi at Valabhī, it cannot be argued on that account that this *Therāvalī* is not a composition of Bhadrabāhusvāmin. So some other arguments must be advanced to disprove the authorship attributed to him by the *Jaina* tradition.

In *Sāmāyārī* we have in prose rules and regulations pertaining to *pajjusaṇa* or the Lenten period. Dr. Bimala Churn Law says in this connection in his article "The Kalpasūtra" published in *Jaina Antiquary* (vol. II, No. IV, March 1937, p. 82) :-

"This Pajjusaṇa corresponds to the Buddhist Vassa and is divided into two parts the 50 days that procede and the 70 that succeed the 5th of Bhādra, Śuklapakṣa. The *Śvetāmbaras* observe fast during the former period and the *Digambaras* during the latter."

This third section which is a code of rules for asceticism, is looked upon by Western scholars as the oldest nucleus, and they opine that Bhadrabāhusvāmin does not seem to be the author of all the three sections which have been united to form a whole in the *Pajjosaṇākappa*.

Before proceeding further, it may be noted that out of these 3 *vācyas* the 1st is the biggest. Its extent is a little more than 900 *ślokas*. It consists of 228 *suttas*.[1] It is mostly in prose; for, some verses[2] interspers it. Its 15th *sutta* is an eulogy of Lord Mahāvīra by Śakra. It is hence known as *Śakrastava*. Its wording is almost identical with *Ovavāiya* (s. 16 & 20). *Sutta* 13 of *Antagaḍadasā* (VI) and the last para of *Aṇuttarovavāiyadasā* have also something in common with this wording.[3] *Sutta* 129 refers to a great planet

1. See D. L. J. P. F. Series, No. 18.
2. *Ibid.* pp. 2^b, 11^b, 15^b, 32^a, and 39^b.
3. For the details see *D. C. J. M.* (vol. XVII, pt. III, p. 173).

Bhāsarāsi (Sk. Bhasmarāśi) which is mentioned in *Ṭhāṇa* (II, 3), too. It has remained unidentified up till now.

The 2nd *vācya* has more verses than any of the other two. Its last 14 verses are worth noting. Some of them remind us of the *Therāvalīs* to be met with, in *Nandī* and *Āvassayanijjutti*. In this *vācya* we have a reference to *saṅkhitta vāyaṇā* on p. 51[a] and to *vittharavāyaṇā* on p. 52.[a]

Just as *Pajjosaṇākappa* is divided into 3 *vācyas*, so it is also divided by some of its commentators into 9 sections known as *vācanās* or *vyākhyānas* and into 9 *kṣaṇas* as well. These 9 sections seem to be more or less arbitrary so much so that at times one and the same *sutta* is so split up that one portion of it belongs to one *vācanā* and the remnant, to the other. Vide s. 15.

The extant *Pajjosaṇākappa* is known as *Bārasāsūtra*, too. Its extent is said to be 1216 *ślokas*; but, on actual counting it comes to 100 *ślokas* more. So says Dr. Bimala Churn Law in *Jaina Antiquary* (vol. II, No. III, p. 72).

This *Pajjosaṇākappa* has a very big number of commentaries,[1] the only other *Āgama* that can vie with it, to some extent in this respect, being *Āvassaya*.

As stated in *Kalpasubodhikā* (p. 7[b]) *Pajjosaṇākappa* was read publicly for the 1st time in the assembly of King Dhruvasena in *Vīra Saṁvat* 980 or 993. Further, it is stated there that *Sādhus* used to recite it at night and *Sādhvīs* used

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1. A tentative list of them may be given as under :-

(i) Bhadrabāhusvāmin's *Pajjosaṇākappanijjutti* (c. *Vira Saṁvat* 160); (ii) Pṛthvīcandra Sūri's *Paryuṣaṇākalpaṭippaṇaka* (13th century); (iii) Vinayacandra Sūri's *Durgapadanirukta* (*Saṁvat* 1325); (iv) Jinaprabha Sūri's *Sandehaviṣauṣadhī* (*Saṁvat* 1364); (v) Jñānasāgara Sūri's *Kalpasūtrāvacūri* (*Saṁvat* 1443); (vi) Jayasāgara Sūri's *Sukhāvabodhavivarana* 15th Century); (vii) Māṇikyaśekhara Sūri's *Kalpasūtraniryuktyavacūri* (15th Century); (viii) Dharmasāgara Gaṇi's *Kalpakiraṇāvalī* (*Saṁvat* 1628); (ix) Śubhavijaya's *Kalpasūtravṛtti* (*Saṁvat* 1971); (x) Saṅghavijaya Gaṇi's *Kalpapradīpikā* (*Saṁvat* 1674): (xi) Jayavijaya's *Kalpadīpikā* (*Saṁvat* 1677); (xii) Samayasundara Pāṭhaka's *Kalpalatā* (*Saṁvat* 1684-86): (xiii) Sahajakīrti's *Kalpamañjarī* (*Saṁvat* 1685); (xiv) Vinayavijaya Gaṇi's *Kalpasubodhikā* (*Saṁvat* 1696); (xv) Ajitadeva Sūri's *Kalpasūtradīpikā* (*Saṁvat* 1698); (xvi) Kamalakīrti's *Kalpabālāvabodha* (17th century); (xvii) Śivanidhāna's *Kalpabālāvabodha* (17th century); (xviii) Śāntisāgara's *Kalpakaumudī* (*Saṁvat* 1707); (xix) Khīmāvijaya's *Kalpabālāvabodha* (*Saṁvat* 1707); (xx) Jñānavijaya's *Kalpajñānadīpikā* (*Saṁvat* 1722); (xxi) Vidyāvilāsa's *Kalpabālāvabodha* (*Saṁvat* 1729); (xxii) Dānavijaya's *Dānadīpikā* (*Saṁvat* 1750); (xxiii) Udayasāgara's *Kalpasūtravṛtti* (*Saṁvat* 1755); and (xxiv) Lakṣmīvallabha's *Kalpadrumakalikā* (18th century).

Out of these the Mss. of Nos. i-iv, vii, viii, x-xiv, xviii, xx, xxiii and xxiv are described in *D. C. J. M.* (vol. XVII, pt. II. pp. 90-199). Further, herein are dealt with, some anonymous *avacūrṇis* dated *Saṁvat* 1469, 1568 and 1613 and a few *Kalpāntaravācyas*.

to hear it by day, too, according to the *vidhi* prescribed in *Nisīhacuṇṇi*.

KAPPA

This is a *Cheyasutta*. It is popularly known as *Bṛhatkalpasūtra*. Some name it as *Bṛhatsādhukalpasūtra*. It is divided into 6 *uddesagas*, and it deals with rules and regulations governing the lives of *Jaina* monks and nuns. Restrictions pertaining to their food, apparatuses, halting place etc. are here expounded, and expiations regarding violations or partial transgressions are prescribed. This *Cheyasutta* has some of the passages in common with other *Āgamas*.[1] As already noted on p. 40, this *Kappa* along with *Vavahāra* and *Dasā* forms one *suyakkhandha*. At times it is mentioned with *Vavahāra* only.[2] It is difficult to fix up the date of the compilation of this *Cheyasutta*; but its 50th *sutta*[3] and the like may be helpful in this direction.

JĪYAKAPPA

At least now-a-days this work is looked upon as the 6th *Cheyasutta* by several *Śvetāmbaras*. It consists of 103 verses in Prākṛta, and its authorship is attributed to Jinabhadra Gaṇi *Kṣamāśramaṇa*.[4] Herein are prescribed penances pertaining to violations of rules enjoined for *Jaina* saints in their canon. It deals with 10 *prāyaścittas* as usual, and not wih 9 as in *Tattvārtha*. Mr. M. D. Desai has noted in *Jaina sāhityno saṅkṣipta itihāsa* (p. 83) that herein 19 kinds of *prāyaścittas* are treated, and that this work is a part and parcel of *Nisīha*, since the *vidhāna* of *Jītkalpa* is mentioned there.

UTTARAJJHAYAṆA

As already noted on pp. 47-48, this is a *Mūlasutta*[5] of multiple

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1. See *D. C. J. M.* (vol. XVII, pt. II, pp. 225-226).
2. See p. 36, fn. 2 and Droṇa Sūri's com. (p. 1[b]) on *Ohanijjutti* where we have : "पदविभागसामाचारी **कल्पव्यवहार:**".
3. "कप्पइ निग्गंथाण वा निग्गंथीण वा पुरित्थमेणं जाव **अंग-मगहाओ** एत्तए, दक्खिणेणं जाव **कोसंबीओ**, पच्चत्थिमेणं जाव थूणाविसेसाओ, उत्तरेणं जाव **कुणालाविसयाओ** एत्तए। एताव ताव कप्पइ। एताव ताव आरिए खेत्ते। णो से कप्पइ एत्तो बाहिं। तेण परं जत्थ नाण-दंसण-चरित्ताइं उस्सप्पंति त्ति बेमि।"
4. He has been praised by Siddhasena Sūri in his *Cuṇṇi* (v. 5-11) on this work *Jiyakappa*. His approximate date is *Vira Saṁvat* 1115.
5. Instead of this word, Kulamaṇḍana Sūri has used the work *Mūlagantha* as can be seen from the following lines quoted in *Senapraśna* (III, p. 80[b]) :

   "**आवस्सय ओहनिज्जुत्ति** १ **पिण्डनिज्जुत्ति** २ **उत्तरज्झयणे** ३।
   दसकालियं ४ चउरो वि मूलगन्थे सरेमिसया ॥

   इति श्री **कुलमण्डन**सूरिकृतप्राकृत**सिद्धान्तस्तव**गाथा। एतस्यां च मूलग्रन्थाश्चत्वार एते प्रोक्ताः सन्ति"

   The use of this word *Mūlagrantha* may remind one of the word *Mūlagrantha* occurring in the *Bauddha* dictionary *Mahāvyutpatti* and meaning Buddha's own words.

authorship. It consists of 36 *ajjhayaṇas*. Their significant titles are given in the *Uttarajjhayaṇanijjutti* (v. 13-17)[1] as under :-

(1) *Viṇayasuya*, (2) *Parīsaha*, (3) *Caürangijja*, (4) *Asaṁkhaya*, (5) *Akāmamaraṇa*, (6) *Niyaṇṭhi*, (7) *Orabbha*, (8) *Kāvilijja*, (9) *Namipavvajjā*, (10) *Dumapattaya*, (11) *Bahusuyapujja*, (12) *Hariesa*, (13) *Citta-Saṁbhūi*, (14) *Usuārijja*, (15) *Sabhikkhu*, (16) *Samāhiṭhāṇa*, (17) *Pāvasamaṇijja*, (18) *Sañjaïjja*, (19) *Miyacāriyā*, (20) *Niyaṇṭhijja*, (21) *Samuddapālijja*, (22) *Rahanemiya*, (23) *Kesi-Goyamijja*, (24) *Samiïä*, (25) *Jannaïjja*, (26) *Sāmāyārī*, (27) *Khaluṅkijja*, (28) *Mukkhagaï*, (29) *Appamāā*, (30) *Tava*, (31) *Caraṇa*, (32) *Pamāyaṭhāṇa*, (33) *Kammappayaḍi*, (34) *Lesā*, (35) *Aṇagāramagga*, and (36) *Jīvājīvavibhatti*.

In *Samavāya* (XXXVI, p. 64) we come across the names of these 36 *ajjhayaṇas*; but they differ at times from the ones noted above.[2] It may be added that the names of the *ajjhayaṇas* 3, 4, 7, 10, 14 and 25 can be cited as instances of a name by *ādānapada*, one of the 10 types of names noted in *Aṇuogaddāra* (s. 130).

Some information pertaining to the *Jaina* canon can be had from this *Mūlasutta*. For instance in XXIV, 3 we come across the word *duvālasaṅga*, and in XXVIII, 21 we find the words *Aṅga* and *bāhira*. Similarly in XXXI, v. 13 there is a reference to 16 *Gāhās*,[3] in v. 14, to (19)[4] *ajjhayaṇas* of *Nāyā*, in v. 16, to 23 *ajjhayaṇas* of *Sūyagaḍa*, in v. 17, to (26) *uddesas* of *Dasā* etc.,[5] and in v. 18, to (28 *ajjhayaṇas* of) *Pagappa*. As regards this last item, there seems to have been some confusion. Prof. Jacobi and Mr. G. J. Patel, too, have equated *Pagappa* with *Āyāra*, and each of them has said that formerly *Āyāra* had 28 *ajjhayaṇas*, and it now contains 24, the lost ones being *Mahāpariṇṇā*, *Ugghāya*, *Aṇugghāya* and *Ārovaṇā*. I think the author wants to convey by *Paggappa*, *Āyāra* including *Nisīha* which as noted on p. 117 was somehow separated from *Āyāra*. *Mahāpariṇṇā* is lost as already stated on p. 78. *Ugghāya*, *Aṇugghāya* and *Ārovanā* are each a portion of the extant *Nisīha*

1. Verses 18-26 mention the respective topics of these 36 *ajjhayaṇas*.
2. *Ajjhayaṇas* 6, 20 and 23 are respectively named here as *Puriṣavijjā*, *Aṇāhapavvajjā* and *Goyama-Kesijja*. The rest have their names practically the same as noted above. These names may be compared with those given on p. 30 of *D. C. J. M.* (vol. XVII, pt. III).
3. These are the 16 *ajjhayaṇas* of *Sūyagaḍa* (I).
4. There are the 19 *ajjhayaṇas* of *Nāyādhammakahā* (I).
5. By etc. are meant *Kappa* and *Vavahāra*.

dealing with the penances having these very names. To be explicit, *uddesas* 2-5 and 12-19 deal with *Ugghāya*, 1 and 6-11 with *Aṇugghāya* and 20 with *Ārovaṇā*. Further, in support of this statement of mine I may quote the following line occurring in *Āvassaya* (III) :-

"उग्घायमणुग्घायं आरोवण तिविहमो **निसीहं** तु ।"[1]

So it follows that only one *ajjhayaṇa* of *Āyāra* is lost and not four. Besides, on this understanding it may be said that by the time *Uttarajjhayaṇa* was composed, *Nisīha* still formed a part and parcel of *Āyāra*, and that it was composed after *Āyāragga* was added to *Āyāra* (1). It is also possible to say that this is only a record of the old tradition.

Before I deal with the contents of *Uttarajjhayaṇa*, I may mention that leaving aside the 29th *ajjhayaṇa* and some portion in the beginning of the 2nd and the 16th *ajjhayaṇas*, the rest of the work is in verse, and it comes to 1643 *ślokas*. In this connection I may note the following observation made by Prof. Schubring in his intro. (p. v, fn. 2) to "The Dasaveyāliya Sutta" :-

"The Āryā chapters of the Uttarajjhayaṇa Sutta are evidently later than the bulk of that work. The same can be said of the Āryās in Āyāraṅaga II, 15."

Ajjhayaṇas IX, XII-XIV, XXII, XXIII and XXV supply us with old legends : *Ajjhayaṇa* IX deals with a dialogue of King Nami with Indra disguised as a *Brāhmaṇa*. The latter tells him that he should perform his duties as a ruler and a *Kṣatriya*. Thereupon Nami ably refutes his arguments by pointing out the excellence of true asceticism.

Ajjhayaṇa XII is a dialogue between a proud *Purohita* and Bala, a despised Muni of the *Cāṇḍāla* caste. The latter says that a *Brāhmaṇa* is not superior to others simply because he happens to be born as a *Brāhmaṇa*; for, it is rather the right sort of penance that makes a man dignified and lofty. Moreover, undue importance should not be attached to external formalism and ceremonialism.

Ajjhayaṇa XIII is a dialogue between Brahmadatta (an emperor) and an ascetic. Both of them were once born as brothers in a *Cāṇḍāla* family, and

1. This very line with the following one occurs in Śānti Sūri's com. (p. 617[a]) on *Uttarajjahayaṇa*

"इह अट्ठावीसविहो **आयारपकप्पनामो** उ ॥"

It may be noted that in this com. (p. 616[b]) we have :

"प्रकृष्टः कल्पः- यतिव्यवहारो यस्मिन्नसौ **प्रकल्पः**, स चेह **आचाराङ्गमेव**"

on their being harrassed for their untouchability, they had resorted to asceticism. In this birth, Brahmadatta is being pursuaded to renounce the world but he pays no heed to it.

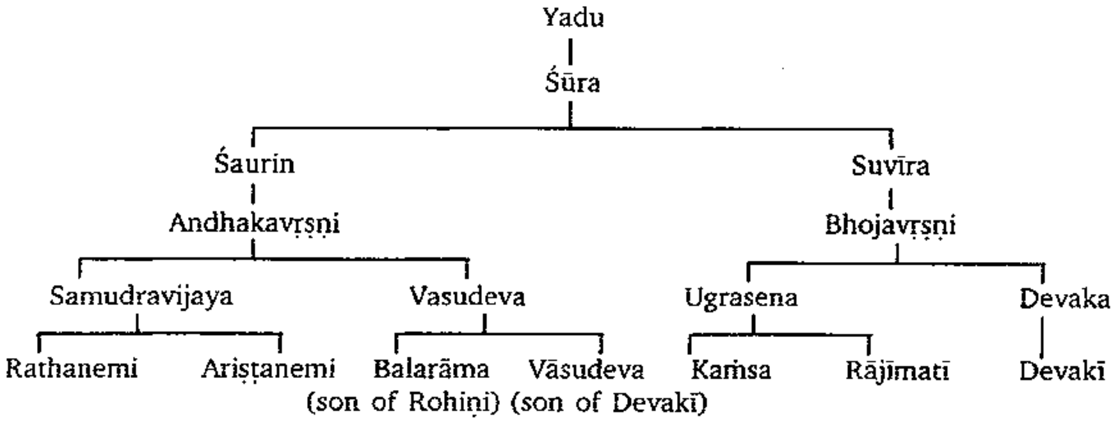
Ajjhayaṇa XIV is a splendid dialogue between a *Purohita* and his sons. Herein the latter convince the former that the ascetic ideal is to be preferred to the pseudo-*Brāhmaṇika* one. Thereupon all of them and the wife of that *Purohita*, too, take the *Jaina dīkṣā*.

Ajjhayaṇa XXII[1] is a dialogue between Rathanemi, an elder brother of Lord Neminātha and Rājimatī. The former, though a *Muni*, makes an indecent offer to the latter, a nun. Thereupon this nun admonishes him and makes him steady in his asceticism.

Ajjhayaṇa XXIII furnishes us with a dialogue between Gautama, the 1st *Gaṇadhara* of Lord *Mahāvīra* and *Keśin*, a learned follower of Lord Pārśva.[2] The former was asked by the latter as to how he reconciled the five *mahāvratas* of Lord *Mahāvīra* with the *cāujjāma dhamma* of Lord Pārśva, and further, how he interpreted the *acelakatva* propounded by Lord Mahāvīra with *sacelakatva* of Lord Pārśva. Both these points were satisfactorily explained by Gautama. Thereupon Keśin asked him several riddles pertaining to Jainism,

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1. Herein it is mentioned that Kṛṣṇa is a son of Vasudeva, and Neminātha, that of Samudravijaya, a brother of Vasudeva. As regarda Rājīmatī it is said that she was the daughter of Ugrasena, and sister of Kaṁśa and was betrothed to Lord Neminātha. All these relations with some more may be presented as under :



Kaṁsa had married Jīvayaśā, sister of Jarāsandha.

2. He is said to have attained salvation 250 years before Lord Mahāvīra. In one of his previous births he is represented as King Suvarṇabāhu. This episode reminds one of the description of Duṣyanta's seeing Śakuntalā and her female friends given in *Abhijñānaśākuntala* (I).

and these, too, were beautifully answered. These riddles may remind one of the *Brahmodyas*.

Ajjhayaṇa XXV is a dialogue between Jayaghoṣa Muni and Vijayaghoṣa, a *Brāhmaṇa* engaged in performing sacrifice. The former goes to the latter for *bhikṣā* (alms); but the latter refuses to give it to him on the ground that it is meant for the *Brāhmaṇas* who are well-versed in the *Vedas*, who are for sacrifices, who are conversant with the *Jyotiṣāṅga*, etc. Thereupon Jayaghoṣa asks him question[1] which Vijayaghoṣa fails to answer and which are replied by the former as the request to the latter. This answer given in verses[2] provides us with a vivacious description of the characteristics of a true *Brāhmaṇa*. Vijayaghoṣa is satisfied by this answer and renounces the world.

Ajjhayaṇas XXIV and XXVI-XXXVI deal more or less with the *Jaina* dogma. *Ajjhayaṇa* XXVI forms the basis of *daśavidhasāmācārī* as stated by Malayagiri Sūri in his commentary (p. 341^b) on *Āvassayanijjutti* (v. 665), by Hemacandra Sūri in his commentary (p. 842) on *Viśeṣā°* and by Droṇa Sūri in his commentary (p. 1^b) on *Ohanijjutti*. It appears that *ajjhayaṇa* XXVIII may be looked upon as the basis of *Tattvārtha*. *Ajjhayaṇa* XXIX points out the different *guṇas* which finally lead to salvation. In all, they are here given as 73, and each of them is separately treated in order with numbers 1, 2 etc.

As regards the contents of the remaining *ajjhayaṇas*, it may be noted that the 7th consists mainly of parables, and the 16th deals with the commandment of chastity.

In conclusion I may quote the following lines from *A His. of Ind. Lit.* (vol. II, p. 466) :-

"The oldest nucleus[3] consists of valuable poems-series of gnomic aphorisms, parables and similes, dialogues and ballads–which belong to the ascetic poetry of ancient India, and also have their parallels in Buddhist

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1. "न वि जाणसि **वेय**मुहं न वि जन्नाण जं मुहं ।
नक्खत्ताण मुहं न जं च धम्माण वा मुहं ॥११॥
जे समत्था समुद्धत्तुं परमप्पाणमेव य ।
न ते तुमं वियाणासि अह जाणासि तो भण ॥१२॥"

2. Each of these verses has for its refrain : "तं वयं बूम माहणं".

3. "The earlier sections contain 'an abundance of archaic and curious forms' of Prākrit, s. R. Pischal, Grammatik der Prākrit-sprachen, in 'Grundriss' 1, 8 para 19."—*A His of Ind. Lit.* (vol. II, p. 466, fn. 3)

literature in part. These poems remind us most forcibly of the Sutta Nipāta."

Verse 266 of the 36th *ajjhayaṇa* runs as under :-

"इइ पाउकरे बुद्धे **नायए** परिनिव्वुए । छत्तीसं **उत्तरज्झाए** भवसिद्धीयसंमए ॥२६६॥"

From this some are led to believe that these are the last words uttered by Lord Mahāvīra before he attained salvation. But commentators of this work as well as Malayagiri Sūri,[1] Siddhasena Gani and others explain the word *uttara* as 'excellent' and not as 'last.' Mr. G. J. Patel however interprets *uttara* as last. Further he accepts the view expressed in *Kalpalatā* to the effect that the exposition of 36 unasked questions is *Uttarajjhāyā*; for, he says that there is no other canon which has got 36 *ajjhayaṇas* and which at the same time can be looked upon as unasked questions. I have already expressed my opinion in this connection on pp. 43-44. So I may now end this topic by noting the following verse from *Uttarajjhayaṇanijjutti* :-

"कमउत्तरेण पगयं **आयारस्सेव** उवरिमाइं तु । तम्हा उ उत्तरा खलु अज्झयणा हुंति णायव्वा ॥३॥[2]

This suggests that the word *uttara* occurring in *Uttarajjhayaṇa* was used to convey that this *Āgama* used to be read after Āyāra. This arrangement lasted up to Sayyambhava; for, on his composing Dasaveyāliya it is being read after it and not after *Āyāra*.*

DASAVEYĀLIYA

This work is also a *Mūlasutta* inasmuch as it explains the first and fundamental principles of the religious order preached by Lord Mahāvīra and serves as the foundation for the ascetic life. The title *Dasaveyāliya* is not to be met with in this work; but it is so mentioned twice by Bhadrabāhusvāmin in his *Nijjutti* (v. 6 and 330) on it. Moreover it is implied in v. 7, 12 and 15 of this *Nijjutti*, though therein he has named this work as *Dasakāliya* as he has done in v. 1, 14 and 25. Thus he has six times designated this work as *Dasakāliya* and twice as *Dasaveyāliya*.

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1. Vide his com. (p. 206^b) on *Nandī*.
2. Vādivetāla Śānti Sūri explains this verse on p. 5^a as under :—
"क्रमापेक्षमुत्तरं शाकपार्थिवादित्वान्मध्यमपदलोपी समासः तेन प्रकृतम्-अधिकृतम्, इहं च क्रमोत्तरेणेति भावतः क्रमोत्तरेण, एतानि हि श्रुतात्मकत्वेन क्षायोपशमिकभावरूपाणि तद्रूपस्यैव **आचाराङ्ग**स्योपरि पठ्यमानत्वेनोत्तराणीत्युच्यन्ते, अत एव आह-'**आयारस्सेव** उवरिमाई' ति । एवकारो भिन्नक्रमः । ततश्च आचारस्योपर्येव-उत्तरकालमेव 'इमानि' इति हृदि विपरिवर्तमानतया प्रत्यक्षाणि, पठितवन्त इति गम्यते । 'तुः' पूरणे, विशेषश्चायं यथा-**शय्यम्भवं** यावदेष क्रमः, तदारतस्तु **दशवैकालिको**त्तरकालं पठ्यन्त इति । 'तम्हा उ' त्ति 'तुः' पूरणे, यत्तदोश्च नित्यमभिसम्बन्धः ततो यस्मादाचारस्योपर्येवेमानि पठितवन्तस्तस्माद् 'उत्तराणि' उत्तरशब्दवाच्यानि ।"

★ See page 211 of addition.

As stated in v. 7, the title is based upon two ideas viz. the number and the time. The first gives us a clue to the fact that this work consists of ten *ajjhayaṇas*. As regards the time, from v. 12 we see that this work was extracted when the *paurusī* was over, whereas from v. 15 we learn that the 10 *ajjhayaṇas* which were extracted, were (systematically) arranged at the *veyāliya* (Sk. *vaikālika*) i. e. to say in the evening. The *Cuṇṇi* on the *Dasaveyāliya* (pp. 5 and 7) explains the title *Dasaveyāliya* in various ways. One of them is that this work is read at *vikāla*. Some of the modern scholars who do not agree with these derivations of the title, make various conjectures. For instance, Mr. G. J. Patel opines that Manaka was taught *Puvvas* just after his *dīkṣā* and not after a lapse of 19 years. the period specified for it. Thus he was taught at the improper time (*akāla-vikāla*). Consequently this work goes by the name of *Dasaveyāliya*. He believes that the right name is *Dasakāliya*, the word *kāliya* therein implying its association with *caraṇakaraṇānuyoga* of which *kāliyasuya* is a synonym according to the *Dasaveyāliyacuṇṇi* (p. 2). He adds that when this explanation may have been forgotten and when it may have been found impossible to reconcile its entry as *ukkāliyasuya* and not *kāliyasuya* in *Nandī* (s. 44), its original name *Dasakāliya* may have been replaced by *Dasaveyāliya*, and then to explain this latter title, somehow it was believed to have been compiled at *vikāla*. In this connection I, for one, believe that *dasakālika* is an abbreviation of *Daśavaikālika*, the *Saṁskṛta* equivalent of *Dasaveyāliya*. Furthermore, I do not think that the term *kāliya* occurring in the title *Dasakāliya* has been used to denote its association with *caraṇakaraṇānuyoga*; for, otherwise, at least once in the entire *Jaina* literature, we could have come across the name of at least one of the 1st 11 *Aṅgas* wherein the word *kāliya* would have occurred in virtue of these *Aṅgas* being called *kāliyāsuya*, a fact noted on p. 26.

Prof. Schubring has made an ingenious suggestion in his introduction (pp. iv-v) of *The Dasaveyāliya Sutta* as under :-

"वेयालिय is the Prakrit substitute for more than one Sanskrit word."[1]

In the fn. to this he says : "Besides "वैकालिक 'connected with the evening time' it may be "वैचारिक, वैतारिक and "वैतालिष्क[2]. In the canonical Jaina work "तुन्दुलवेयालिय it is the first of these three words."

Dasaveyāliya is divided into 10 *ajjhayaṇas*. Out of them the 5th has two sub-divisions known as *uddesas* and the 9th 4 whereas the rest have

1. They are : वैचारिक, वैतारिक, वैतालिक, वैक्रिय and विदारक.

2. I think this is a slip, if it is not a misprint. It should be वैतालिक.

none. *Ajjhayaṇas* I-III, V-VIII and X are entirely in verse.[1] *Ajjhayaṇa* IV[2] begins with a number of passages in prose and *ajjhayaṇa* IX has some portions in prose intersepted by verses.[3] The titles of one and all these *ajjhayaṇas* are significant. They are : (1) *Dumapupphiyā*, (2) *Sāmaṇṇapuvvaga*, (3) *Khuḍḍiyāyārakahā*, (4) *Chajjīvaṇiyā*,[4] (5) *Piṇḍesaṇā*,[5] (6) *Dhammaṭṭhakāma*,[6] (7) *Vakkasuddhi*,[7] (8) *Āyārappanihi*, (9) *Viṇayasamāhi* and (10) *Sabhikkhu*. These titles can be respectively translated as (1) (a parable) pertaining to flowers of a tree, (2) (the chapter) commencing with monkhood, (3) a brief exposition of conduct, (4) six groups of living beings, (5) search for food, (6) exposition of *dharma*, (7) purity of speech, (8) restriction to conduct, (9) devotion to discipline and (10) he is a saint. These titles indicate the topics discussed in this work. So it will suffice to add that eulogy of *dharma*, firm faith in it, code of discipline and *ahiṁsā* (non-injury) are the main features of this *Mūlasutta*.

It may be noted that *Dasaveyāliya* appears to be more of a nature of compilation or adaptation than that of an original treatise; for, *Dasaveyāliyanijjutti* (v. 16-18)[8] mentions several *Puvvas* as the sources of its *ajjhayaṇas*. As one and all the *Puvvas* have become extinct by this time, we are not in a position to say whether the sources have been utilized *ad verbatim* or that their spirit is made use of. However turning to the extant *Āgamas* we find :

(i) Verses 7 to 11 of *ajjhayaṇa* II[9] of *Dasaveyāliya* agree word for word with v. 42 to 44, 46 and 49 of *ajjhayaṇa* XXII of *Uttarajjhayaṇa*.

(ii) The five prose passages[10] dealing with the 5 *mahāvratas* and

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1. These have, 5, 11 15, 100+50, 69, 57, 64 and 21 verses respectively.
2. This *ajjhayaṇa* has 29 verses.
3. The 1st 3 *uddesas* of IX has 17, 23 and 15 verses whereas the 4th 7.
4. This is named as *Dhammapannatti* in this very chapter and in *Dasaveyāliyanijjutti* (v. 16) as well.
5. Cf. the 1st *ajjhayaṇa* of *Āyāra* (II).
6. This is also called *Mahāyārakahā*.
7. See the 4th *ajjhayaṇa* of *Āyāra* (II).
8. See p. 81, fn. 8-11.
9. The narrative of Rājīmatī and Rathanemi given here is looked upon by Prof. M. V. Patwardhan as only a mutilated version of the same narrative in *Uttarajjhayaṇa* (XXII).
10. The ideas expressed herein and the phraseology in which they are clothed, are to be met with in *Samaṇasutta*, a portion of *Āvassaya*. As regards the repetition of words occurring in these passages it may be said that such a style was adopted for religious works even by the *Vaidika* Hindus. The *Aitareya Brāhmaṇa* (Pañcikā VII) which is reproduced in Dr. R. G. Bhandarkar's *Second Book of Sanskrit* (p. 192) may be cited as an instance.

occurring in *ajjhayaṇa* IV of *Dasaveyāliya* tally almost word for word, with the ending portions of *Āyāra* (II, 15)[1].

(iii) *Ajjhayaṇa* VII of *Dasaveyāliya* can be compared with *Āyāra* (II, 4) so far as ideas and phraseology are concerned.

(iv) *Ajjhayaṇa* X of *Dasaveyāliya* has many a point in common with *Uttarajjhayaṇa* (XV). For instance, both have the same title, the same refrain for every verse, the same metre[2] and the same topic viz. the qualities of an ideal monk.

In this connection it may be noted that Prof. A. M. Ghatage has reproduced in his article "*Parallel Passages in the Daśavaikālika and the Acārāṅga*"[3] 30 paras from *Āyāra* II and certain verses from *Dasaveyāliya* to show their verbal agreement. He has ended this article on p. 137 as under :

"All these considerations go to show that out of the two parallel texts the one found in the *Daśavaikālik* is the older and is preserved in the original form while the prose of the *Acārāṅga* is younger and is a mutilation of the original verses."

My tentative suggestions are :-

(i) Not only *Dasaveyāliya* is based upon the *Puvvas* but equally so are all the 5 *Cūlās* of *Āyāra* i. e. to say *Āyāra* (II) and *Nisīha*, though in the *Āyāranijutti*,[4] only *Nisīha* is so mentioned.

(ii) The original source for both of these *Āgamas* is in verse and that, too, probably in Prākṛta.

(iii) *Āyāra* (II) was composed prior to *Dasaveyāliya*; but, since the original verses were modified therein into prose, it appears to be posterior to *Dasaveyāliya* where the verses must have been kept intact.

In II, 9 there is mention of a plant named Haḍha, and in II, 6 and

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1. Prof. Walther Schubring, in his intro. (p. iv) on *Dasaveyāliya* observes :-
   "It is evident that Dasav. 4 I-V, 5 and 7 show a very close connection with passages in the Cūlāo of the Āyāranga, the existence of which, together with that of the Viyāhapannatti and the Diṭṭhivāya, is presupposed by Dasav. 8, 49."
2. This appears to be a strange combination of *Triṣṭubh* and *Vaitāliya padas*.
3. This has been published in *New Indian Antiquary* (vol. I, No. 2, May 1938, pp. 130-137).
4. See p. 105.

8, there is a reference to two types of serpents Agandhana and Gandhana. In III, 8 are mentioned 7 kinds of salt. In verses 13 to 25 occurring at the end of IV are described the stages of spiritual evolution. In VIII, 51 a monk is forbidden to say anything about stars, dreams, omens, spells, medicine etc.

As already noted on p. 43, from the time of Bhadrabāhusvāmin or so, two *Cūlās* have been appended to this work. 卐

ĀVASSAYA

This has got six sections known as *Sāmāïya*,[1] *Caüvīsatthava*,[2] *Vandaṇaya*,[3] *Paḍikkamaṇa*,[4] *Kāüssagga*[5] and *Paccakkhāṇa*.[6] It is difficult to say as to which *suttas* rightly constitute this *Mūlasutta*. It is however possible to believe that the *suttas* explained or alluded to in the *Āvassayanijjuti* belong to the *Āvassaya*. See p. 47. The *suttas* treated by Haribhadra Sūri in his commentary on this work are as under :-

(१) करेमि भंते, (२) लोगस्स, (३) वन्दणगसुत्त, (४) चत्तारि मंगलं, (५) चत्तारी सरणं, (६) चत्तारी लोगुत्तमा, (७) इच्छामि पडिक्कमिउं जो मे देवसिओ (८) इरियावहियसुत्त, (९) समणसुत्त, (१०) इच्छामि ठाइउं काउस्सग्गं जो., (११) तस्स उत्तरी, (१२) अन्नत्थ, (१३) अरिहंतचेइआणं, (१४) पुक्खरवर, (१५) सिद्धाणं बुद्धाणं, (१६) इच्छामि खमासमणो ! उवट्ठिओमि अब्भिंतर.; (१७) पक्खियखामणा, (१८) सम्मत्तालावग सातिचार, (१९-३०) एगादिवय सातिचार, (३१) संलेहणाविचार and (३२-३५) पच्चक्खाण.

Out of these (1) belongs to *Sāmāïya*, (2) to *Cāüvīsatthava*, (3) to *Vandaṇaya*, (4) to (9) to *Paḍḍikkamaṇa*, (10) to (18) to *Kāüssagga* and (19) to (35) to *Paccakkhāṇa*. But it should be noted that (14) and (15) are not the real constituents of *Āvassaya*.

It may be observed that the 1st 3 *suttas* are printed in Roman characters along with their German translation in *Übersicht über die Āvas'yaka-Literatur* which is a splendid work of the late veteran scholar Leumann. This will be hereafter referred to as *Āv. Lit*. An exposition of the *Āvaśyaka-Literature* is reserved for the next chapter. So the reader may refer to it or to *D. C. J. M.* (vol. XVII, pt. III, pp. 132-137). In the end I may add that from *Senapraśna* (p. 20ᵃ) it seems that *Āvassaya* is a composition of

1-6. These may be roughly translated as (i) equanimity of mind (ii) eulogy of the 24 *Tīrthaṅkaras*, (iii) veneration (of the teacher), (iv) confession and expiation, (v) indifference to body and (vi) abstinence from food etc.

卐 See page 211 of addition.

Śrutasthavira; but, on its p. 51[a1] it is expressly said that there is every possibility of its being that of a *Gaṇadhara*. Cf. p. 47.

OHANIJJUTTI

This work deals with *caraṇasattarī*,[2] *karaṇasattarī*,[3] *paḍilehaṇā* etc. Bhadrabāhusvāmin is said to be the author of this *Mūlasutta*. The extant work has some verses of its *Bhāsa* incorporated in it. The following lines occurring in *Senapraśna* (III, p. 80[b]) show the relation of this *Ohanijjutti* with *Āvassayanijjuti* and that of *Piṇḍanijjutti* with *Piṇḍesaṇā-ajjhayaṇa*. These lines are as under :-

"श्री**हीरविजय**सूरिप्रसादित**प्रश्नोत्तरसमुच्चय**ग्रन्थे च कश्चिद् भेदो दृश्यते तत् कथमिति प्रश्नः । अत्रोत्तरम्-उक्तगाथाया**मोघनिर्युक्ते**र्निर्युत्वेन **आवश्यकनिर्युक्त्यन्त**र्भूतत्वात्र पृथग् विवक्षा, **पिण्डनिर्युक्ते**स्तु निर्युक्तित्वेनैव **पिण्डैषणा**ध्ययनसूत्रात् पृथग्विवक्षया; **प्रश्नोत्तरसमुच्चये** तु **ओघनिर्युक्तेः** छुटकपत्रलिखितानुसारेण विभिन्नविषयत्वात् पृथग् गणनं, **पिण्डनिर्युक्तेस्तु** पृथगविवक्षैव सर्वमवदातम् ।"

PIṆḌANIJJUTTI

This is a work which throws light on *piṇḍa* (alms). It enters into a detailed discussion as to which sort of food can be accepted by a *Jaina* monk and which rocks he should steer clear of, while on his way to procure alms. Its authorship is attributed to Bhadrabāhusvāmin.

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1. The pertinent lines are as under :—

"**आवश्यका**न्तर्भूतश्चतुर्विंशतिस्तवस्त्वारातीयकालभाविना श्री**भद्रबाहुस्वामिना**ऽकारीति **आचाराङ्ग**वृत्तौ द्वितीयाध्यायनस्यादौ तदत्र किमिदमेव सूत्रं **भद्रबाहु**नाऽकारि सर्व्वाणि वा **आवश्यक**सूत्राणि कृतान्युत पूर्वं गणधरैः कृतानीति किं तत्त्वमिति प्रश्नः । अत्रोत्तरम्-**आचाराङ्गा**दिकमङ्गप्रविष्टं गणभृद्भिःकृतम्, **आवश्यका**दिकमनङ्गप्रविष्टमङ्गैकदेशोपजीवनेन श्रुतस्थविरैः कृतमिति **विचारामृतसङ्ग्रहावश्यक**वृत्त्याद्यनुसारेण ज्ञायते, तेन **भद्रबाहुस्वामिनाऽऽवश्यकान्त**र्भूतचतुर्विंशतिस्तवरचनमपर**ावश्यकर**चनं च निर्युक्तिरूपतया कृतमिति भावार्थः श्री**आचाराङ्ग**वृत्तौ तत्रैवाधिकारेऽस्तीति बोध्यम् ।" —p. 20a

"**षडावश्यक**मूलसूत्राणि गणधरकृतान्यन्यकृतानि वेति प्रश्नः । अत्रोत्तरम्-**षडावश्यक**मूलसूत्राणि गणधरकृतानीति सम्भाव्यते, यतो **वन्दास्वृत्ता सिद्धाणं बुद्धाण**मित्यस्याद्यस्तिस्रो गाथा गणधरकृता इत्युक्तमस्ति, तथा **पाक्षिकसूत्रे** नमो तेसिं खमासमणाणमित्यत्र सर्व्वत्रालापके सामान्येनैवैककर्तृकत्वं दृश्यते, **आवश्यकं** मूलसूत्रं मूलसूत्राणि चागमः ततो गणधरकृतमित्यापन्नं, तथा सकलसिद्धान्तादिपुस्तकटिप्पासु '**षडावश्यक**मूलसूत्राणि **सुधर्मस्वामि**कृतानि' इति लिखितमस्ति, तथा 'सामाइयमाइयाइं एक्कारसअंगाइं अहिज्जइ' इत्याद्युक्तेश्चेति ज्ञेयम् ।" —p. 51[a] and p. 51[b].

2. "वय ५ समणधम्मे १० संजम ११ वेयावच्चं १० च बंभगुत्तीओ ९ ।
नाणाइतियं ३ तव १२ कोहनिग्गहाई ४ चरणमेयं ॥२॥"—*Ohanijjuttibhāsa*

3. "पिंडविसोही ४ समिई ५ भावण १२ पडिमा १२ य इंदियनिरोहो ।
पडिलेहण २५ गुत्तिओ ३ अभिग्गहा ४ चेव करणं तु ॥३॥" —*Ibid.*

NANDĪ

This work mainly indulges in the exposition of knowledge and its various classifications. It is partly in prose and partly in verse.[1] In the beginning there are 47 verses. Out of them, the 1st is an eulogy of a *Tīrthaṅkara*. This is followed by two verses whereby Lord *Mahāvīra* is praised. Then we have 14 verses which glorify the *Jaina* church (*Saṅgha*) by comparing it with a city, a wheel, a chariot, a lotus, the moon, the sun, a sea and Mandara (Meru) mountain. Verses 18-19 mention the names of the 24 *Tīrthaṅkaras* of the present *Avasarpiṇī*, as is done in *Viāhapaṇṇatti* (II, 6; s. 676). Similarly verses 20-21 supply us with the names of Lord Mahāvīra's 11 *Gaṇadharas*. In v. 22 his *śāsana* is extolled. Verses 23-43 form a *Therāvalī*. Herein the following 27 saints are praised :-

(1) Suhamma, (2) Jambū, (3) Pabhava, (4) Sijjambhava, (5) Jasabhadda, (6) Sambhūya, (7) Bhaddabāhu, (8) Thūlabhadda, (9) Mahāgiri, (10) Suhatthi,[2] (11) Bahula, (12) Sāï, (13) Sāmajja, (14) Saṇḍilla, (15) Jīyadhara,[3] (16) Ajja Samudda,[4] (17) Ajja Maṅgu, (18) Ajja Nandila khamaṇa, (19) Ajja Nāgahatthi,[5] (20) Revaïnakkhatta, (21) Bambhaddīvaga Sīha, (22) Khandila, (23) Himavanta, (24) Nāgajjuṇa, (25) Bhūyadinna, (26) Lohicca and (27) Dūsa Gaṇi.

Verse 44 deals with 14 illustrations which deal with various types of pupils. It occurs as v. 1454 in *Viśeṣā°* and v. 334 in *Kappabhāsa*. This is followed by 3 verses[6] which point out the 3 types of the audience viz. intelligent, unintelligent and foolishly puffed up. Then we have mostly in prose a detailed exposition of the five kinds of knowledge. In the end there are 5 verses some of which occur in *Viśeṣā°*, too.

Deva Vācaka, pupil of Dūṣya Gaṇi is looked upon as the author of this work, and some identify him with Devarddhi Gaṇi *kṣamāśramaṇa*.

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1. The total number of verses in this *Nandī* comes to 90, and that of *suttas* to 59.
2. "सुहत्थिस्स सुट्ठित-सुप्पडिबद्धादयो आवलीते जहा दसासुते तहा भाणियव्वा, इह तेहिं अहिगारो नत्थि । महागिरिस्स आवलीए अधिगारो ॥" —*Nandīcuṇṇi* (pp. 6-7)
3. Some believe this to be an attribute of Saṇḍilla.—*Ibid.*, (p. 7)
4. He is spoken of as द्वीपसागरप्रज्ञप्तिविज्ञायक by Haribhadra Sūri in his com. (p. 16) on *Nandī*.
5. He is said to be an author of a grammar or *Praśnavyākaraṇa, Bhaṅgika,* and *Kammapayaḍi.*—*Ibid.*, p. 16-17.
6. Out of them, the 1st two may be compared with v. 366 and 367 of *Kappabhāsa* and the 3rd tallies with its v. 371.

As regards the date of this work it can be roughly ascertained by taking into account the list of non-*Jaina* works given in its s. 42. But this question will be taken up hereafter, as practically this very list is found in *Aṇuogaddāra*.

AṆUOGADDĀRA*

This is a *Cūliyāsutta* mostly in prose in the form of questions and answers, and it serves as a stepping-stone to one who wishes to study *Āvassaya*. It is prolific in contents; for, sacred topics and secular ones as well are treated here. For instance, *upakrama*, *pramāṇa* (valid proof), *nikṣepa*, *anugama* and *naya* are some of these sacred topics whereas 10 types of *nāman*, grammatical exposition, 9 *kāvyarasas* along with their illustrations etc. are the secular ones. Further its 41st *sutta* supplies us with names of some non-*Jaina* works*. The pertinent portion is as under :-

"भारहं रामायणं भीमासुरुक्कं कोडिल्लयं घोडयमुहं सगडभद्दिआउ कप्पासिअं णागसुहुमं कणगसत्तरी वेसियं वइसेसियं बुद्धसासणं काविलं लोगायतं सट्ठियंतं माढरपुराणवागरणनाडगाइ, अहवा बावत्तरिकलाओ चत्तारी वेआ संगोवंगा"

This is practically the same as s. 42 of *Nandī* given on p. 14, except that the latter notes a few more works or schools viz. *Terāsiya*, *Bhāgava*, *Pāyañjali* and *Pussadevaya*. As regards the importance of this *Aṇuogaddāra* and *Nandī* the following remark occurring in *A His. of Ind. Lit.* (vol. II, p. 472) may be noted :-

"Both works are huge encyclopaedias dealing with everything which should be known by a *Jaina* monk."

As regards the author of this work Prof. A. B. Dhruva has said in his intro. (p. XLIX, fn.) to *Syādvādamañjarī* as under :-

"The *Jaina* tradition ascribes not only the division of Anuyoga, but also the compilation or composition of Anuyogadvāra to Āryarakṣitā (Âvaśyaka I; 774)."

It seems Prof. Dhruva alludes to v. 774 of *Āvassayabhāsa* noted on p. 12, fn. If this surmise is correct, it means that Prof. Dhruva has misunderstood this verse, the real meaning being one noted by me on pp. 48-49. The word *aṇuoga* occurring in this verse does not stand for *Aṇuogaddāra* but it means 'exposition'. Such being the case, the date of *Aṇuogaddāra* can be rather settled by taking into account the dates of the works noted on p. 147. But, since unfortunately the *Jaina* commentaries[1] are silent about them except the mention of the 4 Vedas and

1. *Nandīcuṇṇi* (p. 39), Haribhadra Sūri's com. (p. 83) on *Nandī*, Malayagiri Sūri's com. (p. 194[b]) on *Nandī*, *Aṇuogaddāracuṇṇi* (p. 16), Haribhadra Sūri's com. (p. 22) on *Aṇuogaddara* and Hemacandra Sūri's com. (p. 36[b]) on *Aṇuyogaddāra* are the sources I have examined in this connection.

★ See page 211 of addition.

★ See page 211 of addition.

their 6 *Aṅgas*,[1] some of them cannot be at all identified. Further the dates of the rest are not still finally fixed. So I shall make a tentative suggestion in this connection as under :

By *Bhāraha* and *Rāmāyaṇa*★ are meant the two well-known Indian epics viz. *Mahābhārata* and *Rāmāyaṇa*. It seems at the time of the composition of *Aṇuogaddāra*, the former was known as *Bhārata* which later on went on increasing in size on account of the various verses interpolated therein from time to time and which finally received the name of *Mahābhārata*. As stated in *Aṇuogaddāra* (s. 25) *Bhāraha* was read and heard in the morning and *Rāmāyaṇa* in the afternoon.

Bhīmāsurukka or *°kkha*[2] may be taken to be *Bhīmāsura* or *Bhīmāsurākkhyāna*. Its subject and authorship are not known up till now.

Koḍillaya is equated with *Kauṭilya's Arthaśāstra*. Its date is not fixed. Some take it to be 326 B.C. and some even suppose it to be so very late as 400 A.D.

Ghoḍayamuha[3] is supposed to be some work on *kāmaśāstra* by Ghoṭakamukha,[4] a predecessor of Vātsyāyana.

Sagaḍabhaddiyā stands for *Śakaṭabhadrikā*. Nothing can be said about this work except that its title is in plural.

Kappāsia[5] can be rendered as *Kārpāsika* or *Kalpāśika* in *Saṁskṛta*. In the former case it may be a work dealing with cotton and in the latter case with permissible food etc.

Nāgasuhuma stands for *Nāgasūkṣma*. It may have something to do with serpents or the Nāga tribes. Its date etc. are unknown.

Kaṇagasattari (Sk. *Kanakasaptati*) can be equated with Īśvarakṛṣṇa's *Sāṅkhyakārikā* which is also known as *Sāṅkhyasaptati*. It is based upon

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1. Hemacandra Sūri in his com. (p. 36b) on *Aṇuogaddāra* (s. 41) says :-
"चत्वारश्च वेदाः **सामवेद-ऋग्वेद-यजुर्वेदाऽथर्वणवेद**लक्षणाः साङ्गोपाङ्गाः, तत्राङ्गानि शिक्षा १ कल्प २ व्याकरण ३ छन्दो ४ निरुक्त ५ ज्योतिष्कायन ६ लक्षणानि षट्, उपाङ्गानि तद्व्याख्यानरूपाणि तैः सह वर्तन्ते इति साङ्गोपाङ्गाः ।"
2. See p. 12 fn. (here कावालिअं is a misprint; it should be काविलिअं)
3. In p. 12 fn. and in *D. C. J. M.* (vol. XVII, pt. II, p. 292), too, there is mention of *Khoḍamuha* instead of *Ghoḍayamuha*. So it may be some unknown work.
4. He is referred to in *Arthaśāstra*.
5. There is a variant कप्पाणिसिय in *D. C. J. M.* (vol. XVII, pt. II, p. 292).

★ See page 211 of addition.
卐 See page 211 of addition.

Ṣaṣṭitantra and is commented upon by Māṭhara and Gauḍa. This Īśvarakṛṣṇa was once identified as Vindhyavāsin, a *Sāṅkhya* leader;[1] but now a days he is looked upon as different from him. Some place him in the second century A. D., and some say his period ranges from 340 A. D. to 390 A. D.[2]

Vesiya (Sk. *Vaiśika*) is said to be some work on *Kāmaśāstra*.

Vaisesiya probably refers to either the *Vaiśeṣika* system of philosophy or some standard work of this name of this school.

Buddhasāsaṇa for which in *Nandī* (s. 42) we have *Buddhavayaṇa* appears to be a *Bauddha* work by that name. If not, it means the *Bauddha* school of thought.

Kāvila seems to refer to the system of Kapila, the propounder of the *Sāṅkhya* system or to a standard work so named by this school or some one else.

Logāyata (Sk. *Laukāyata*) seems to imply the Lokāyata system the *Cārvāka darśana* or a work of this school.

Saṭṭhiyanta (Sk. *Ṣaṣṭitantra*) is supposed to be a work of the *Sāṅkhya* school composed by Vārṣagaṇya or Varṣagaṇa, *guru* of Vindhyavāsin. He is assigned a period from 230 A. D. to 300 A. D. This work is referred to in *Viāhapaṇṇatti* (II, 1; s. 89[3]), *Nāyādhammakahā* (I, v; s. 55), *Ovavāiya* (s. 77[4]) and *Pajjosaṇākappa* (s. 8[5]). Its authorship is attributed Āsūri[6].

Māḍhara (Sk. *Māṭhara*) is the name of the commentator of *Sāṅkhyakārikā*. He is placed in the 1st century A. D. by some scholars whereas some think that the correct date is *cir*. 500 A. D.[7] The word *Māḍhara* here used means a work of Māthara and seems to be his commentary above referred to.

Purāṇa stands for any one or more of the well-known 18 *Purāṇas*

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1. He is assigned a period from 250 A. D. to 320 A. D. Vide Foreword (p. xcv) to *Tattvasaṅgraha*.
2. *Ibid.* See also Jagadīśacandra Jaina's edition (p. 425) of *Syādvādamañjarī*.

3-5. So far as the pertinent portion is concerned, it is practically the same in all of these *suttas*. It runs as under :-

"**रिउव्वेद-जजुव्वेद-सामवेद-अहव्वणवेद** इतिहासपंचमाणं निग्घंटुछट्ठाणं चउण्हं वेदाणं संगोवंगाणं सरहस्साणं सारए वारए धारए पारए सडंगवी **सट्ठितंत**विसारए संखाणे सिक्खाकप्पे वागरण छंदे निरुत्ते जोतिसामयणे अन्नेसु य बहूसु बंभण्णएसु परिव्वायएसु ए नयेसु सुपरिनिट्ठए यावि"

6. See the edition (p. 424) of *Syādvādamañjari* noted on p. 149.
7. Vide Foreword (pp. lxxvi-lxxvii) to *Tattvasaṅgraha*.

which must have a date earlier than those of *Nandī* and *Aṇuogaddāra*.

Vāgaraṇa (Sk. *Vyākaraṇa*) may be a proper name of a work or it may be meaning grammar or exposition. Nothing can be said for certain.

Nāḍaya (Sk. *Nāṭaka*) means a drama. It is difficult to say whether this stands for any particular drama or not. And even if it is, we do not know what that drama is.

By *Veyas* are meant the 4 well-known *Vedas*. For their names and those of their six *Aṅgas* see p. 148, fn. 1. The *Upāṅgas* are commentaries to these six *Aṅgas*. See p. 148, fn. 1.

We may now deal with other works noted in *Nandī*.

Terāsiya (Sk. *Trairāśika*) stands for the school of the *Trairāśikas* of whom Rohagupta, pupil of Gupta Sūri is looked upon as the founder. Or it may be a name of some standard work of this school. Rohagupta's date is *cir. Vīra Saṁvat* 544.

Bhāgava may be a misreading for *Bhaggava*. If so, it can be looked upon as a work of *Bhārgava*, a distinguished follower of the *Sāṅkhya* school. Prof. Winternitz, however, equates it with *Bhāgavata-Purāṇa*; but is this consistent when *Purāṇa* is already mentioned prior to this ? 卐

Pāyañjali (Sk. *Pātañjali*) stands for either the *Yogasūtra* of Patañjali or the *Mahābhāṣya*.

Pussadevaya (Sk. *Puṣyadaivata*) may be some astronomical work dealing with Puṣya, a constellation or Jupiter who is associated with Puṣya.

From this it may be inferred that on one hand *Nandī* and *Aṇuogaddāra* belong to the 3rd century A. D. whereas on the other hand to the 5th century A. D.

PAKKHIYASUTTA

As already noted on p. 40, this is looked upon by some as a *Mūlasutta*. It begins with the mention of the 5 *mahāvratas* and supplies us with a list of canonical treatises. It also includes the worship of the *kṣamāśramaṇas*. It is a liturgy in verse for the fortnightly *Paḍikkamaṇa*. It is recited by the *Jaina* clergy during this *Paḍikkamaṇa*.

CAÜSARAṆA

This work "four-fold refuge" also known as *Kusalānubandhiajjhayaṇa*

卐 See page 211 of addition.

consists of 63 verses in Prākṛta. The first few ones mention the six essential daily duties (*āvaśyakas*) whereas the rest deal with the four-fold refuge viz. that of the *Tīrthaṅkaras*, that of the liberated, that of the *Jaina* clergy and that of religion.

ĀURAPACCAKKHĀṆA

This work "the sick one's refusal" is also designated as *Bṛhadāturapratyākhyāna*. It is mostly in verses. The 10th verse is followed by a passage in prose. It deals with various types of death, and indicates the stages arrived at by these types and points out the means leading to them. Muni Darśanavijaya in his article[1] entitled *Mūlācāra* has stated that several verses of this *Paiṇṇaga* have been incorporated in *Mūlācāra* (II).

BHATTAPARIṆṆĀ

This work "dispensing with food" consists of 173 gāthās in Prākṛta. It recommends *bhattaparinnamaraṇa*[2] and deals with ethical precepts. The word *bhattaparinna* along with *candagavejjha* occur in v. 807 of *Ohanijjutti*.

SAṄTHĀRAGA

This work "the pallet of straw" consisting of 121 *gāthās* or so points out the importance of *saṁstāraka* and praises those who rightly resort to it. It contains references pertaining to Arṇikāputra, Sukośala Ṛṣi, Cāṇakya, Gajasukumāla and others who gave up attachment to body etc. and attained final emancipation. It may be noted that an attempt to collect references about narratives, legendary anecdotes etc., was made by Kurt von Kamptz in his monograph "Über die vom Sterbefasten handelnden älteren *Paiṇṇa* des Jaina-Kanons", Hamburg, 1929. Though this and other *Paiṇṇas* above-referred to deal with rules for a death befitting the sage, they are none the less didactic poems, contain sermons, and "make use of plays on numbers and all kinds of figures of ornate poetry."[3]

TANDULAVEYĀLIYA

This work is styled as *Payaṇṇaya* just in the beginning of this work. It is referred to as *Taṇḍulavicāraṇā* by Maladharin Hemacandra Sūri in his commentary (p. 5[a]) on *Aṇuogaddārasutta*. It is mostly in verses, their number being about 125. The main topics dealt with, herein are as under :-

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1. This has been published in *Jainasatyaprakāśa* (vol. VI, No. I, pp. 6-10).
2. Death forms a subject-matter of several other *Paiṇṇagas* viz. *Saṅthāraga, Āurapaccakkhāṇa, Mahāpaccakkhāṇa* and *Maraṇasamāhi*.
3. See *A His. of Ind. Lit.* (vol. II, p. 460).

Embryology, food in the embryonic conditions, births as a celestial being and a hellish being. 10 conditions of a living being,[1] description of the *yugmins*, 6 types of osseous structure, and those of the shape of the body, condemnation of woman and resort to *dharma*.

Thus this *Āgama* is useful for the study of ancient notions about physiology, anatomy etc. It is quoted in *Dasaveyāliyacuṇṇi* (p. 5).

CANDĀVIJJHAYA

This work also known as *Candagavijjha* and consisting of 174 verses, explains how one should behave at the time of death. Incidentally we here come across the description of *rādhāvedha*.

DEVINDATTHAYA

This is a work containing about 292 verses in Prākṛta. It deals with questions and answers pertaining to 32 Indras, their residential quarters, *vimānas* etc. Furthermore, it gives us information regarding all the four types of gods.

GAṆIVIJJĀ

This work consisting of 86 verses in Prākṛta is more or less of an astrological character. For, it deals with auspicious and unauspicious days, constellations, *muhūrtas*, omens etc. In v. 63 the word *horā* occurs.

MAHĀPACCAKKHĀṆA

This Prākṛta work "great refusal" contains 142 verses. It deals with rules pertaining to confession, renunciation etc.

VĪRATTHAVA

This is a small work in Prākṛta in 43 verses. It has for its main topic enumeration of the various names of Lord Mahāvīra. In short, it is a hymn.

This finishes a discussion about the principal *Āgamas* of the *Jainas*. Of course, there remain certain *Paiṇṇagas*. Out of them only a few are being selected here, for being dealt with.

AṄGAVIJJĀ

This is looked upon by some as *Paiṇṇāga*. It is written in Prākṛta,

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1. The pertinent verse is the same as v. 10 of *Dasaveyāliyanijjutti*. It runs :-
"बाला १ किड्डा २ मंदा ३ बला ४ य पन्ना ५ य हायणि ६ पवंचा ७ ।
पब्भारा ८ मुम्मुही ९ सायणी १० य दसमा य कालदसा ॥३१॥"

some portions of which are in prose and some in verse. Its extent is indicated in *Jaina granthāvalī* as 9000 *ślokas*. It seems to be an anonymous work. It appears that at least to some extent, it is a *nimittaśāstra*.

AJĪVAKAPPA

This is a small work in Prākṛta in 44 verses. It deals with certain articles like a stick, a needle, a nail-cutter etc. which a *Jaina* saint is likely to have with him.

ĀURA*PACCAKKHĀṆA*

This is also a work in Prākṛta in verse. It deals with the glorification of the five *Parameṣṭhins*. See *D. C. J. M.* (vol. XVII, pt. I, p. 326).

GACCHĀYĀRA

This work "school rules" consists of 137 verses or so in Prākṛta. As stated in its 135th verse, it is based upon *Mahānisīha*, *Vavahāra* etc. It deals with the following topics :-

The fruit accruing from staying in *gaccha*, characteristics pf a *Gaṇi* alias *Sūri*, prowess of *gītārtha*, distinguishing features of *gaccha*, avoidance of undue contact with the *Jaina* nuns and behaviour of these nuns.

JAMBŪSĀMIAJJHAYAṆA

This is a work consisting of 21 sections known as *uddesagas*. It deals with the life of Jambūsvamin.

JOÏSAKARAṆḌAYA

This work is in verses in Prākṛta. Its sections, like those of the *Puvvas* and *Sūriyapaṇṇatti* are styled as *pāhuḍas*. Its subject-matter is more or less astronomy. It is an epitome of *Sūriyapaṇṇatti* (vide v. 1). It is in accordance with the Vālabhī tradition as is the case with *Jīvasamāsa*.

TITTHOGĀLI

This work consists of about 1251 verses in Prākṛta. It has as one of its topics, the life of Bhadrabāhusvāmin. Its verses 620 to 622 throw light on the date of Candragupta's coronation–a subject dealt with by Shantilal Shah in "The Traditional chronology of the *Jainas*" (pp. 16-17).

These are some of the *Paiṇṇagas*, out of the 20 supernumerary ones described by me in *D. C. J. M.* (vol. XVII, pt. I). For the description of the rest and the various references pertaining to the extant *Āgamas*, the reader may refer to *D. C. J. M.* (vol. XVII, pts. I-III).

ISIBHĀSIYA

This is a work of which the title is in plural.[1] It is associated with *Dharmakathānuyoga*.[2] Bhadrabāhusvāmin had composed a *Nijjutti* on it; but, unfortunately it is not available now. He has mentioned this work, over and above *Uttarajjhayaṇa*. But 卐 Śīlāṅka Sūri[3] and Malayagiri Sūri[4] include this *Uttarajjhayaṇa* under the head *Isibhāsiya*. Further, Siddhasena Gaṇi too, seems to hold a similar view.[5] I do not know if this difference of opinion is reconciled by any one. So I may tentatively suggest that all those works which are expounded by Ṛṣis are classed as Isibhāsiya by Śīlāṅka, Malayagiri and Siddhasena, and consequently *Uttarajjhayaṇa*, too, is designated by them as *Isibhāsiya*. As already noted on p. 14, fn. 2, Yaśodeva Sūri opines that *Isibhāsiya* consists of 45 *ajjhayaṇas*, and they are expositions of 45 *Pratyekabuddhas*. Out of them 20 belong to the *tīrtha* of Lord Neminātha, 15 to that of Lord Pārśvanātha and 10 to that of Lord Mahāvīra.[6] A majority of these is mostly in verse, and indulges in various similes. Turning to *Samavāya* (s. 44) we learn that the *Isibhāsiya* contains 44 *ajjhayaṇas* and deal with 44 Ṛṣis born here after the expiry of their life as celestial beings. *Ṭhāṇa* (X; s. 755) strikes altogether a different note; for, therein one of the *ajjhayaṇas* of

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1. See p. 10.
2. See p. 10.
3. **ऋषिभाषितेषु-उत्तराध्ययनादिषु-** com. (p. 386[b]) on *Āyāra*
4. "**ऋषिभाषितानि-उत्तराध्ययना**दीनि" —com. (pt. II, p. 399) on *Āvassaya*
5. In his com. (p. 90) on the *Bhāṣya* (p. 90) of *Tattvārtha* (I. 21) he has said :
"यद् ऋषिभिर्भाषितानि प्रत्येकबुद्धादिभिः **कापिलीया**दीनि".
6. This is borne out by the *Isibhāsiya* published in A. D. 1927 by Ṛṣabhadeva Keśarīmalajī Saṁsthā, Rutlam. On its p. 40 we have the *Isibhāsiyasaṅgahanī* as under :
"पत्तेयबुद्धमिसिणो वीसं तित्थे **अरिट्ठनेमिस्स** । **पासस्स** य पण्णस्स **वीरस्स** विलीणमोहस्स ॥१॥
णारद १ **वज्जितपुत्ते** २ **असिते** ३ **अंगरिसि** ४ **पुप्फसाले** ५ य ।
वक्कल ६ **कुंभा** ७ **केयलि** ८ **कासव** ९ तह **तेतलिसुते** १० य ॥२॥
मंखलि ११ **जण्ण** १२ **भयाली** १३ **बाहुयमहु** १४ **सोरियाण** १५ **विदू** १६ **विपू** १७ ।
वरिसे कण्हे १८ **आरिय** १९ **उक्कलवादा** य २० **तरुणे** २१ य ॥२॥
गद्दभ २२ **रामे** २३ य तहा **हरिगिरि** २४ **अंबड** २५ **मयंग** २६ **वारत्ता** २७ ।
तंसो य **अद्दए** २८ **वद्धमाणे** २९ **वाऊ** ३० य तीसतिमे ॥४॥
पासे ३१ पिंगे ३२ **अरुणे** ३३ **इसिगिरि** ३४ **यद्दालए** ३५ य **वित्ते** ३६ य ।
सिरिगिरि ३७ **सातियपुत्ते** ३८ **संजय** ३९ **दीवायणे** ४० चेव ॥५॥ ।
तत्तो य **इंदणागे** ४१ **सोम** ४२ **यमे** ४३ चेव होइ **वरुणे** ४४ य ।
वेसमणे ४५ य महप्पा चत्ता पंचेव अक्खाए ॥"

卐 See page 211 of eddition.

Paṇhāvāgaraṇa, is looked upon as *Isibhāsiya*. Of course, as already noted on p. 98 such an *ajjhayaṇa* is not to be founḍ in the 10th *Aṅga* available at present.

SAMSATTANIJJUTTI[1]

This is a metrical composition having 63[2] verses. Its first two verses run as under :-

"**उसहाइवीरचरिमे** सुरअसुरनमंसिए पणमिऊणं । संखेवओ महत्थं भणामि संसत्तनिज्जुत्तिं ॥१॥
बीयाओ पुव्वाओ **अग्गेणीयस्स** इमं सुअमुआरं । संसइमसंमुच्छिमजीवाणं जाणिऊणंग ॥१॥"

From this 2nd verse it follows that this work is extracted from the 2nd *Puvva*. It deals with the birth of *sammūrcchima jīvas* that prop up under certain conditions. It points out as to what articles of food and drink are acceptable to a *Jaina* Sādhu. It mentions the periods of days etc., when certain eatables and drinkables cease to be acceptable to him. Further it refers to countries like Magadha, Nepal, Kalinga, Dravida and Saurāṣtra while discussing the above-mentioned topic.

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1. This is named as *Jīvasaṁsattanijjutti* in one of the Mss.
2. In one of the Mss. there are only 24 verses. The 1st verse begins with बीयाओ पुव्वाओ. Its last verse runs as under :—

"**संसत्तनिज्जुत्ती** ए(सा) साहूही वे (?) पढियव्वा । अत्थो पुण सोयव्वो सड्ढिहं साहुपासा य ॥"

VI

THE CANONICAL EXEGETICAL LITERATURE

At the very outset, I may mention that I divide the canonical literature of the *Jainas* into two groups. In the first group, I include the pure texts forming the *Jaina* canon, whereas in the second all those works which explain these texts. It is this second group which I wish to deal with, in this chapter.

It seems that in an ordinary course, the need for explanation must have been felt from the time human beings began to communicate their thoughts to one another, and this must have led in its turn to the evolving of the exegetical literature of all the nations, that of the Indians being no exception to this rule. This is not the place where I can enter into a discussion about its origin. Even the fundamental and distinguishing characteristics of the exegetical literatures of all the Indian schools of thought cannot be fully treated. Further it is not here possible to deal with the exegetical literature pertaining to the non-canonical works of even the *Jainas*. So keeping these limitations in view, I shall now proceed with the subject here specified.

In every epoch, so to say, at least one prophet appears to have flourished in India and his sermon, to have served as a basis for explanation and elucidation to be indulged in, by his apostles and followers. To take a special case, according to the *Jaina* tradition, the *Gaṇadharas* compose *dvādaśāṅgīs*, and each of them teaches his own *dvādaśāṅgī* to his pupils. Consequently, while doing so, each must be offering some explanation or other, at least regarding knotty points. But, strange to say, there seems to be no record maintained regarding these explanations of the *dvādaśāṅgīs*. This state of affairs exists not only in connection with the *dvādaśāṅgī* composed prior to the birth of Lord Mahāvīra, but also in the case of the 11

dvādaśāṅgīs composed by his own 11 *Gaṇadharas*.

A student conversant with the *Jaina* system of education knows it full well that first of all, the meaning (*attha*) of a *sutta* is explained, then is given an explanation associated with *Nijjutti*, and this is followed by a detailed exposition which is not necessarily confined to what is explicitly expressed in the *sutta*.[1] It seems a similar process must have been followed at least by the 11 *Gaṇadharas* of Lord Mahāvīra. This means that several types of literature may have been then evolved. We do not know precisely what their natures must have been. Equally ignorant we are regarding their generic name and specific names, too, if any. For, the very first type of the *Jaina* explanatory works on the *Āgamas* which form a part of our valuable legacy, is known as *Nijjutti* in Prākṛta and *Niryukti* in Saṁskṛta, and that its authorship is attributed to Bhadrabāhusvāmin, *caramasayalasuyanāṇi* who died in *Vīra Saṁvat* 170. He has composed 10 *Nijjuttis*. But we do not know their specific names except those like *Āvassayanijjuti* etc., coined by taking into account the work of which it is the *Nijjutti*. Further, we do not know the exact dates of their composition. All the same, we may say almost with certainty that none of them is composed after *Vīra Saṁvat* 170. This date is at times questioned on the ground of anachronisms etc.[2] But this does not seem to be justifiable; for, these anachronisms are in all probability due to the procedure adopted at the time of the Redaction of the *Jaina* canon, and further the question of salutation to himself and the like are an outcome of the sweet confusion due to the intermixture of some of the verses of the *Bhāsa* with those of the *Nijjutti*. As a corroborative evidence of the latter fact, it may be mentioned that in the *Āvassayanijjuti* one comes across at least some verses belonging to its *Bhāsa* (vide p. 177). Same is the case with *Dasaveyāliyanijjutti*. In its edition (having Haribhadra Sūri's com.,) its learned editor has pointed out that 63 verses of *Bhāsa* have been incorporated in this *Nijjutti*. See p. 278 of this edn. That some of the verses of the *Bhāsa* on *Kappa* have got mixed up with those of its *Nijjutti*, is a remark made by Malayagiri Sūri in his commentary (p. 2) on this *Kappa*. There he has observed that it is well-nigh impossible to separate these two elements. It may be further noted that *Pañcakappa* which is an offshoot of

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1. See *J. S. E.* (p. 223)
2. By etc., are meant salutation to Bhadrabāhusvāmin to himself and the like. As an example of this salutation the following verse occurring in *Daśāsuyakkhandhanijjutti* may be here noted :

"वंदामि **भद्दबाहुं** 'पाईणं' चरमसयलसुयनाणि । सुत्तस्स कारगमिसिं **दसासु कप्पे** य **ववहारे** ॥१॥"

See *D. C. J. M.* (vol. XVII, pt. II, pp. 70 and 259). See also p. 14, fn. 1.

either the *Kappabhāsa* or more probably that of *Kappanijjutti* seems to contain the *gāthās* of both of them. Perhaps the 1st 4 or 5 *gāthās* may be definitely pointed out as belonging to the *Kappanijjutti*. As regards the rest, it is very difficult–almost impossible to decide as to which *gāthā* is that of the corresponding *Nijjutti* and which is that of the pertinent *Bhāsa*. This is the view held by Muni Puṇyavijaya, a learned disciple of the late Muni Caturavijaya.[1]

Under these circumstances, almost[2] all the extant *Nijjuttis* and *Bhāsas* may be defined as under :-

Nijjutti contains verses really belonging to it and some of the corresponding *Bhāsa*, too; but the former preponderate over the latter. Similarly *Bhāsa* consists of verses which legitimately belong to it; and, in addition it has some verses of the relevant *Nijjutti* as well; but the former exceed the latter in number.

It is in this light that the designations such as *Āvassayanijjuti*, *Dasaveyāliyanijjutti*, *Uttarajjhayaṇanijjutti*, *Dasāsuyakkhandhanijjutti*, *Nisīhabhāsa*, *Vavahārabhāsa*, *Kappabhāsa* and *Pañcakappabhāsa* of the extant works should be interpreted. The same thing can be said about *Ohanijjutti* and *Piṇḍanijjutti*, too; for, they contain at least some verses of their corresponding *Bhāsas*. This may suffice so far as the general nature of the *Nijjuttis* is concerned. So I shall now deal with the extant *Nijjuttis*.

Āvassayanijjuti – This is a versified commentary on *Āvassaya*. Its extent is differently noted in different Mss.[3] Roughly speaking, it varies from 2575 *ślokas* to 3550 *ślokas*. It seems that the original *Nijjutti* has undergone several additions. These are associated with 4 redactions by Prof. E. Leumann who attributes the 1st 3 of them to Bhadrabāhusvāmin, Siddhasena (Divākara)[4] and Jinabhaṭa respectively. After entering into a learned discussion pertaining to these redactions, he has presented it in a tabular form (p. 31) which may be given as under :-

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1. Vide his private communication dated 13-7-40.
2. *Nijjuttis* on *Āyāra* and *Sūyagaḍa* seem to have very little spurious matter. They appear to have been preserved to us in a form almost free from later additions.
3. Vide *D. C. J. M.* (vol. XVII, pt. III Nos. 1003, 1004, 1007-1009).
4. The authorship of *Pūyācaüvvisī*, a small work in Prākṛta is attributed to him. It is published in *Jainasatyaprakāśa* (vol. V, No. 11, pp. 1-2). From this it appears that it is extracted from some *Puvva*.

Āvassaya	Āvassayanijjuti			
	Redaction I	Red. II	Red. III	Red. IV
				Therāvalī
		I *Peḍhiyā*		
	II-VIII (*Uvagghāyanijjutti*)			
Pañcanamokkāra	IX			
I *Sāmāïya*	X			
II *Caüvisatthava*	XI			
III *Vandaṇa*	XII			
IV *Paḍikkamaṇa*	XIII		XIV (*Jh-āṇasaya*)	
	XV (*Pāriṭṭhāvaṇiyānijjutti*)	XVI (*Saṅgahaṇī*)		
	XVII (*Jogasaṅgaha*)			
	XVIII (*Asajjhāyanijjutti*)			
V *Kaüssagga*	XIX			
VI *Paccakkhāṇa*	XX			

In this connection it may be mentioned that no doubt some of the Mss.[1] of *Āvassayanijjuti* have in the beginning about 50 verses which form a *Therāvalī* and which tally with the verses occurring in *Nandī*. But the exposition of this *Therāvalī* has no place so far as *Viśeṣā°*, the *Cuṇṇi* on *Āvassayanijjuti* and its commentaries by Haribhadra Sūri, Malayagiri Sūri[2] and Śrītilaka Sūri[3] are concerned. It is however in the 15th century or so that some of the commentators of *Āvassayanijjuti* have assigned a place to it therein, e. g.

1. A Ms. dated *Saṁvat* 1483 (?) may be cited as an instance. See *D. C. J. M.* (vol. XVII, pt. III, No. 1002)
2. He has referred to a work named *Pravacanasiddhī* on p. 367[a]. This work is probably extinct.
3. He has composed this com. in *Saṁvat* 1296.

Jñānasāgara,[1] pupil of Devasāgara and Mānikyaśekhara Sūri, pupil of Merutuṅga Sūri. Hence it may be inferred that this *Therāvalī* may have been inserted in *Āvassayanijjuti* earliest in the 13th century of the *Vikrama* era.

Āvassayanijjuti explains the six *ajjhayaṇas* of *Āvassaya*. Therein the portion dealing with *ajjhayaṇa* I (*Sāmāïya*) is divided into two parts : *Uvagghāyanijjutti* and *Namokkāranijjutti*. Out of them the 1st part is further sub-divided into 9 sections as under :-

(i) '*Peḍhiyā*, (ii) *Lahuvaravariyā*[2], (iii) *Vuḍḍhavaravariyā*[3], (iv) *Uvassagga*, (v) *Samosaraṇa*, (vi) *Gaṇahara* also known as *Gaṇaharavāya*, (vii) *Sāmāyārī*, (viii) *Ninhavavattava*[4] and (ix) *Sesaüvagghāyanijjutti*.[5]

The *Nijjutti* of *ajjhayaṇas* II, III, V and VI has no such sections, whereas that of IV has the following ones :-

(i) *Jhāṇasaya*, (ii) *Pāriṭṭhāvaṇiyānijjutti*,[6] (iii) *Paḍikkamāsaṅgahaṇī*,[7] (iv) *Jogasaṅgaha*[8] and (v) *Asajjhāyanijjutti*.

Pedhiyā – Ordinarily this means 'an introduction'; but, here it means a *Nandī* dealing with five-fold knowledge and its sub-varieties. It comprises 79 verses or so. Incidentally herein there is an exposition about the sound we hear, some of the *labdhis* (miraculous powers) and strengths of Vāsudeva and others.

Lahuvaravariyā – *Varavariyā* means proclamation of giving the desired object. This meaning is applicable here at least to some extent; for, the ending verse mentions the amount of donations given by a *Tīrthaṅkara* in a year. This section consists of about 178 verses. Before commenting upon its verse Malayagiri Sūri says : "तत्रोपोद्घातस्यादिमङ्गलमाह". Can this be constructed as suggesting that the *Uvagghāyanijjutti* really commences henceforth and that *Peḍhiyā* is an interpolation ? The 1st 3 verses deal with salutations to the *Tīrthaṅkaras* in general, the liberated, Lord Mahāvīra, his 11 *Gaṇadharas*, Gaṇdharavaṁśa, Vācakavaṁśa and the holy canon. In the following verse the

1. He has composed the pertinent com. in *Saṁvat* 1440. See *D. C. J. M.* (vol. XVII, pt. III, p. 452)
2-3. See *D. C. J. M.* (vol. XVII, pt. III, pp. 391 and 394). These are also named as *Paḍhamāvaravariyā* and *Biïyavaravariyā*. *Ibid.*, pp. 391-393.
4. At times this is not separately mentioned.
5. This is also designated as *Uvagghāyanijjutti*.
6-7. Some do not look upon these two as forming a part and parcel of the *Nijjutti* on *Āvassaya* (IV).
8. This is also styled as *Jogasaṅgahanijjutti*.

author says that he will compose the *Nijjutti* of *suyanāṇa*, and in the subsequent two verses he mentions 10 works of which he intends to compose *Nijjuttis*. He then commences *Sāmāïyanijjutti*. There he discusses the relative importance of knowledge and character, and deals with *upaśamaśreṇi*[1], *kṣapakaśreṇī*,[2] *nikṣepas* of *anuyoga*, and methods of exposition. This is followed by *uddesa* etc., which form 26 entrances of *Uvagghāyanijjutti*. Then is depicted the life of Lord Mahāvīra wherein incidentally there is mention of 7 *Kulakaras* and 4 types of *nīti*. The life of Lord Ṛṣabha, too, is here narrated.

Vuḍḍhavaravariyā – This section consists of about 348 verses. On examining the edition of Malayagiri Sūri's commentary, it can be said that verses 243-260[3] of the *Āvassayanijjuti* along with v. 33-111 of its *Bhāsa* make up this section.[4] The latter verses cannot be legitimately looked upon as the pertinent portion. Even then, so far as the contents are concerned, I shall not neglect them. This section commences with the details about the *dīkṣās* of the 24 *Tīrthaṅkaras*. It, too, deals with the life of Lord Ṛṣabha. It refers to the origin of the *Veda* (v. 366). It ends by giving some details about the life of Lord Mahāvīra, such as his donation, his renouncing the world and his going to Karmāragrāma.

On a cursory examination of the contents of this section and the preceding one, I am tempted to believe that only one of them and probably the former rightly constituted the *Āvassayanijjuti*, and that the latter one which is more extensive than the former, is a later product subsequently incorporated therein probably at the time of the Redaction of the *Jaina* canon. This surmise is supported by another name of *Vuḍḍhavaravariyā*.

Uvasagga – As this word suggests, this section consisting of about 70 verses, deals with various terrible hardships experienced by Śramaṇa Mahāvīra till he attained omniscience.

Samosaraṇa – This section comprises about 69 verses, in case the portion dealing with various penances of Lord Mahāvīra given in the beginning is here included. Otherwise it consists of about 48 verses which describe the *samosaraṇa*.

Gaṇahara – This section having about 65 verses, deals with the doubts of the 11 *Gaṇadharas* of Lord Mahāvīra and their removal by the latter.

1-2. These are respectively the subsidential and destructive ladders useful for spiritual advancement.

3. After verse 415 we have vs. 1-17 dealing with the intervals between every two *Tīrthaṅkaras* out of 24. Similarly there are vs. 1-4 following v. 418.

4. Herein there are 14 interpolated verses, See *D. C. J. M.* (Vol. XVII, pt. III, p. 394).

Sāmāyārī – This is a metrical composition of about 64 verses, and it supplies us with a ten-fold code of laws governing the life of the *Jaina* clergy. Before dealing with this section Malayagiri Sūri observes on p. 341^b : "साम्प्रतमोघनिर्युक्तिर्वक्तव्या, सा च महत्त्वात् पृथग्ग्रन्थान्तररूपा कृता ॥ सम्प्रति दशविधसामाचारी-प्रतिपादनार्थमाह ।" Similarly, while commenting upon the last verse of this section he remarks on p. 355^b :

"इदानीं पदविभागसामाचार्याः प्रस्तावः सा च कल्पव्यवहाररूपा बहुविस्तरा, ततः स्वस्थानादवसेया ।"

The remaining portion of *Uvagghāyanijjutti* consists of about 216 verses. It commences by mentioning 7 causes that decrease the life-period. It deals with 7 *nayas*, 4 *anuyogas*, 7 *Nihnavas* and *sāmāyika*. Incidentally it narrates the lives of Vajrasvāmin, Āryarakṣita Sūri, Damadanta, Metārya, Kālaka, Cilātiputra, Ātreya, Dharmaruci, Ilāputra and Tetaliputra. This finishes the rough survey of *Uvagghāyanijjutti* which is referred to, in the *Nijjutti* on other sections of *Āvassaya* and which opens the doors for the treatment of *suttapphāsiyanijjutti* wherein the 1st topic dealt with is the nature of *sutta*. This is followed by *Namokkāranijjutti* of about 144 verses. Then we have *Sāmāïyanijjutti* of about 111 verses.[1] This completes the *Nijjutti* of *Āvassaya* (I).

Cāüvīsatthavanijjutti and *Vandaṇanijjutti* consist of about 60 and 190 verses respectively.

Jhāṇasaya[2] consists of about 106 verses, and it is composed by Jinabhadra Gaṇi *Kṣamāśramaṇa*. It is an exposition of meditation.

Pāriṭṭhāvaṇiyānijjutti[3] comprises about 153 verses, and *Paḍikkamaṇasaṅgahaṇī* about 80 verses. Some of the topics dealt with, in the latter are : 7 types of fear, 9 kinds of *brahmaguptis*, 10 types of *dharma*, 11 *pratimās* of a *Jaina* layman and 12 of a saint, 13 *kriyā-sthānas*, 14 *guṇasthānas*, 15 *Paramādhārmikas*, 16 *ajjhayaṇas* of *Sūyagaḍa* (I), 17 kinds of self-control, 18 types of non-celibacy, 19 *ajjhayaṇas* of *Nāyādhammakahā* (I), 22 hardships, 28 *ajjhayaṇas* of *Āyāra* including *Nisīha*, 29 types of *pāpa-śruta* and 31 attributes of the liberated. So leaving aside these two sections and

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1. Its 1st verse is as under :—

   "नंदिमणुओगदारं विहिवदुवग्घाइअं च नाऊणं । काऊण पंचमंगलमारंभो होइ सुत्तस्स ॥"

   Do the words *Nandī* and *Aṇuogadāra* here used refer to the two *Cūliyāsuttas* ?
2. This is referred to by Haribhadra Sūri in his com. (p. 32^a-32^b) on *Dasaveyāliya*.
3. Its 15th verses defines *sutta*. It is as below :—

   "पुव्वावरसंजुत्तं वेरग्गकरं सतंतमविरुद्धं । पोराणमद्धमागहभासानिययं हवइ सत्तं ॥"

Jhāṇasaya, Paḍikkamaṇanijjutti contains about 227 (51+60+5+111) verses. Therein *Jogasaṅgaha* having about 60 verses has the 1st verse in common with *Samavāya* (s. 32). It runs as under :-

"आलोयणनिरवलावे आवईसु दढधम्मया । अणिस्सओवहाणे य सिक्खा णिप्पडिकम्मया ॥"

Kāüssagganijjutti and *Paccakkhāṇanijjutti* consist of about 172 and 94 verses respectively.

Prof. E. Leumann has noted that Bhadrabāhusvāmin's *Āvassayanijjuti* is the 1st redaction. This is due to his surmise that this work and *Mūlāyāra* (VII)[1] are based upon some common source which he names as "original-Niryukti" consisting of 170 stanzas.

Dasaveyāliyanijjutti – This is a *Nijjutti* on *Dasaveyāliya*. It consists of about 447 verses. Out of them there are about 63 verses belonging to its *Bhāsa*, and they mostly occur in the *Nijjutti* of the 4th *ajjhayaṇa*. Haribhadra Sūri in his com. (p. 84[a]) to it has noted one verse as भिन्नकर्तृकी. In this *Nijjutti* we come across the *nikkevas* of एकअ (v. 8), दसग (v. 9), दुम (v. 34), पुप्फ (v. 34), धम्म (v. 39), समण (v. 153), काम (v. 161), पय (v. 166), आयार (v. 179), जीव (v. 222), वक्क (v. 269), सुद्धि (v. 283), सयार (v. 328), भिक्खु (v. 333) etc., and *niruttas* of अज्झयण (v. 29-30), समण (v. 156), भिक्खु (v. 342) etc. Egatthas also are given e.g. that of आअ (v. 32), दुम (v. 35), पुप्फ (v. 36), नाय (v. 52), समण (v. 158-159), वक्क (v. 270) and तवसंजमरय (v. 345-347). In v. 6 *Kappa* is mentioned. In v. 50 there is a reference to a syllogism consisting of 5 members and to one having 10, and in v. 157, a *Jaina* saint is compared with several objects. For varieties of *gahiyapaya* viz. *gajja, pajja, geya* and *cuṇṇa* are given in v. 170, and the following 4 verses define them. Verse 188 states four types of narration whereas the subsequent ones up to 201 deal with their varieties.[2] Verses 220, 221 and 224 explain the nature of the soul. In v. 252-253 are enumerated 24 kinds of corn and in v. 254-255 24 kinds of jewels. Verses 259-262 deal with erotic, and v. 351 mentions 8 qualities of gold.[3]

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1. 189 verses of this are printed in *Āv. Lit.* (pp. 16-19). On the one hand this work is commented upon by Vasunandin in his *Ācāravṛtti* (VII) and on the other hand by Aparājita and Āśādhara in *Dharmāmṛta.*
2. Cf Ṭhāṇa (IV, 2; s.282).. *Samarāïccacariya* (pp. 2-3), *Upamitibhavaprapañcakathā* (v. 25-50) and *Kuvalayamālā* of Uddyotana Sūri.
3. For details see Prof. A. M. Ghatage's artical "Daśavaikālika-Niryukti" published in *The Indian Historical Quarterly* (vol. XI, No.4 pp. 627-639).
   Therein he observes :
   (i) "The commentator is clearly far-fetched and twisting in interpreting udāharaṇas as the dṛṣṭāntas of the logical syllogisms." —p. 637
   (ii) "Haribhadra's opinion that a vāuliya is a reference to the school of the Nāstikas is not very accurate." —p. 638

Uttarajjhayaṇanijjutti – This comprises about 600 verses. In v. 91[1] there is mention of Bhaddabāhu, in v. 97 that of Ajjarakkhiya and in v. 104[2] that of Thūlabhadda with the honorific *bhayavaṁ*. These are no doubt instances of anachronism; but they can be justified in the light of the remarks made on p. 159.

This *Nijjutti* deals with *nikkevas* of several words[3] and gives synonyms,[4] too. It mentions *suvaṇṇabhūmi* in v. 120 and Vāsavadattā and Udayaṇa in v. 148. Verses 165-178 supply us with information about 7 Nihnavas and v. 38 to 41 deal with various shapes and sizes – a mathematical topic. Verse 153 mentions 8 limbs of the body, and so does v. 189, whereas v. 190 mentions sub-limbs (*upāṅgas*). Verses 198-200 deal with *karaṇas*–an astrological item, and v. 212-235 treat the subject of 17 kinds of death etc. Verses 146-148 mention the ingredients of the best scent-perfume and v. 151 those of an excellent wine. Verse 149 deals with the preparation of a pill, and v. 150 informs us about the diseases that can be cured by it. Verses 124, 126-128 and 130-134 have the same last foot viz. "जायं सरणओ भयं." From Vādivetāla Śānti Sūri's commentary (p. 141[a]) on v. 142 it follows that *Dasaveyāliyanijjutti* is prior to this *Nijjutti*[5].

Āyāranijjutti – This metrical composition contains about 350 verses. It extends up to the 4th *Cūlā* of *Āyāra*. It, too, supplies us with *nikkevas* of various words[6]. Verses 18-27 deal with 7 *vaṇṇas* (castes) and 9 *vaṇṇantaras* etc., and v. 43-59 discuss 10 directions. Various living beings along with their varieties form the subject of v. 43-166. Therein the earth-bodied, water-bodied, fire-bodied, *vaṇassaï*, the mobile and the wind-bodied are treated in v. 71-79, 107-108, 117-118, 127-143, 152-155 and 165-166 respectively. Verses 228-231 are the *pādapūrtis* of "सकुण्डलं वा वयणं न व त्ति"[7] In v. 264 there is mention of

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1-2 These are the Nos. according to D. L. J. P. F. Series No. 33.

3 संजोग (v. 30), एक्कअ (v. 142), गणण (v. 143), अंग (v. 144), पमाअ (v. 179), करण (v. 183), काम (v. 208), मरण (v. 208), नियंठ (v. 237), उरब्भ (v. 244), कविल (v. 250), नमि (v. 260), दुम (v. 280), बहु (v. 310),सुय (v. 310), पूजा (v. 310), पवयण (v. 455), जन्न (v. 460), साम (v. 480) खलुंक (v. 487) मुक्ख (v. 496), चरण (v. 514), and विहि (v. 516) may be cited as instances.

4. See v. 9, 64, 157 and 158. In v. 158 we have the synonyms of *ahiṁsā*.

5. "एतद्व्याख्या च **दशवैकालिकनिर्युक्तावेव** निर्युक्तिकृता कृतेत्यत्रोदासितं"

6. आयार (v. 5), अंग (v. 5), बंभ (v. 18) चरण (v. 29), सत्थ (v. 36) परिण्णा (v. 37), सण्णा (v. 38), दिसा (v. 40), पुढवी (v. 69), सम्म (v. 216), विमुक्ख (v. 257), इरिया (v. 308), etc, are some of them.

7. Cf. Śatārthika Somaprabha Sūri's *Kumāravālapaḍiboha* (I; p. 27).

Ajja Vaira and in v. 266, that of Tosali. These are anachronisms, and hence these verses must have been added at the time of the Redaction of the *Jaina* canon. On examining v. 176[1] and Śīlāṅka Sūri's commentary (p. 76[a])[2] on it, it follows that *Āvassayanijjuti* was composed earlier than this *Āyāranijjutti*, and from v. 298-299[3] and 313 it follows that this *Āyāranijjutti* is posterior to *Dasaveyāliyanijjutti*. Besides it is posterior to *Uttarajjhayaṇanijjutti* as well, as can be seeṇ from v. 343[4] and its commentary (p. 397[b])[5].

Sūyagaḍanijjutti[6] – This consists of about 205 verses. Verses 18 and 20 explain the title *Sūyagaḍa* and *Suttagaḍa*. In v. 68-69 there is mention of the 15 *Paramādhārmikas*, and in v. 70-84 there is a vivid description of the harassments they cause to the denizens of hell. Verse 119 refers to 363 heterodox schools of thought and v. 127-131 mention the various types of teacher and the taught. In v. 189, *Isibhāsiya* is referred to. *Nikkevas* of several words are noted e.g. those of गाहा (v. 23), सोलस (v. 23), सुय (v. 23)[7], खंध (v. 23)[8], पुरिस (v. 57), विभत्ति (v. 66), समाहि (v. 104), मग्ग (v. 107), आदाण (v. 132), गहण (v. 132), महत (v. 142), अज्झयण (v. 143)[9], पुंडरीय (v. 144), आहार (v. 169), परिन्ना (v. 178), पच्चक्खाण (v. 179), सुत्त (v. 181), अद्द (v. 184) and अलं

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1. Herein Bhadrabāhusvāmin says : "लोगो भणिओ."
2. "**भद्रबाहुस्वामिना**ऽयमतिदेशोऽभ्यधायि स च पूर्व**मावश्यकनिर्युक्तिं** विधाय पश्चा**दाचाराङ्गनिर्युक्तिं** चक्रे, तथा चोक्तम्- '**आवस्सयस्स दसकालियस्स तह उत्तरज्झमायारे**' त्ति सूक्तम् ।"
3. "**पिंडेसणाए** जा णिज्जुत्ती सा चेव होइ सेज्जाए । वत्थेसण पाएसण उग्गहपडिमाए सच्चेवं ॥२९८॥
   सव्वा वयणविसोही णिज्जुत्ती जा **वक्कसुद्धीए** । सच्चेव णिरवसेसा भासज्जाए वि णायव्वा ॥२९९॥"
4. "जो चेव होई मुक्खो सा उ विमुत्ति पगयं तु भावेणं । देसविमुक्का साहू सव्वविमुक्का भवे सिद्धा ॥३४३॥"
5. "नामनिष्पन्ने तु निक्षेपे विमुक्तिरिति नाम, अस्य च नामादिनिक्षेप **उत्तराध्ययनान्तःपातिविमोक्षाध्ययन** वदित्यतिदेष्टुं निर्युक्तिकार आह ।"
6. Prof. A. M. Ghatage has written an article on this, and it has been published in *The Indian Historical Quarterly* (vol.XII, No.2, pp.270-281, June 1936). Herein he has divided the *Nijjuttis* into 3 groups. In the 1st group he has included the *Nijjuttis* on the first two *Aṅgas*. As regards the remaining groups he has said :

   "The Second group consists of those Niryuktis where verses of the so called mūla-Bhāṣya are added to the original Niryukti either to explain it or to supplement it (p. 270).

   "In the third group come the Niryuktis which are now called by the names of the Bhāṣyas and Bṛhad-Bhāṣyas like these on Nisīha and others where it is not now possible to separate the original Niryukti and the latter commentary on it." (pp. 270-271)

   For comparison see p. 159.

7-9 Sīlāṅka Sūri says that these *nikṣepas* are treated elsewhere. On p. 371[a]-371[b] he says: "तत्राचारः **क्षुल्लिकाचारकथा**यामभिहितः, श्रुतं तु **विनयश्रुते** ।" Haribhadra Sūri in his com. (p. 9[b]) on *Dasaveyāliya* says: "**श्रुतस्कन्धयोस्तु निक्षेपश्चतुर्विधो द्रष्टव्यो यथाऽनुयोगद्वारेषु**"

(v. 201)[1]. In v. 154 it is said that geometry is the best in Mathematics, and v. 191-200 delineate the life of Adda (Sk.Ārdra). From the commentary (p. 241[a])[2] on v. 127 it follows that this *Nijjutti* is posterior to *Uttarajjhayaṇanijjutti*, and from v. 182 and its commentary (p. 371[a]-371[b]) it can be seen that this *Nijjutti* is preceded by *Dasaveyāliyanijjutti*, too. See fn. 1-3.

Dasāsuyakkhandhanijjutti – This contains 154 verses distributed over the 10 sections of *Dasāsuyakkhandha* as under :-

11, 3, 10, 7, 4, 11, 8, 6, 7, 8 and 15.

Thus it will be seen that the *Nijjutti* on the 8th section viz. *Pajjosaṇākappa* is the biggest as compared with those of the rest.

Kappanijjutti – This is mixed up with its *Bhāsa*, at least since the time of Malayagiri Sūri. *Pañcakappa* is associated with it. This name *Pañcakappa* occurs in *Āvassayacuṇṇi* (Pt. I, p. 415) and in Malayagiri Sūri's commentary (p. 83[3]) on v. 274[4] of *Kappanijjutti* mixed up with *Kappabhāsa*. Two *Pañcakappabhāsas* and *Pañcakappa-cuṇṇi* are available. There is no mention of *Pañcakappanijjutti* probably because its verses have got mixed up with those of either of the two *Pañcakappabhāsas*. I am inclined to equate the above-noted *Pañcakappa* with *Pañcakappanijjutti* and consider the former name as the abbreviation of the latter. On this understanding I have attributed its authorship to Bhadrabāhusvāmin on p. 15.

Pañcakappa as its very name suggests, deals with five *Kappas* which are the five varieties of *bhāvakalpa* noted on p. 167, fn. 3. I think the exposition of these varieties was reserved by Bhadrabāhusvāmin for being treated as a sepapate work on the following grounds :-

(i) This exposition was going to be a detailed one.[5]

(ii) It could be safely dropped from *Kappanijjutti*.

Vavahāranijjutti – This is on the same footing as *Kappanijjutti*.

Nisīhanijjutti – It is from the *Visehacuṇṇi* of *Nisīha* that we know about

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1. These nos. of verses are according to Āgamodaya Samiti Series. There the 50th verse is followed by the verse numbered as 53.
2. "ग्रन्थो द्रव्यभावभेदभिन्नः **क्षुल्लकनैर्ग्रन्थ्यं** नाम **उत्तराध्ययनेष्वध्ययनं** तत्र पूर्वमेव सप्रपञ्चोऽभिहितः ।"
3. "भावकल्पः 'पञ्चविधः पञ्चप्रकारः ॥२७३॥......एते पञ्चापि प्रकाराः **पञ्चकल्पे** व्याख्यातास्तथा ज्ञातव्याः ।"
4. "छव्विह सत्तविहे वा दसविह वीसइविहे य बायाला । जस्स उ नत्थि विभागो सुव्वत्त जलंधकारो से ॥२७४॥"
5. In *Bṛhaṭṭipaṇikā*, the extent of *Pañcakappa* is noted as 1113 *ślokas*.

the existence of this work. It points out some of its verses and attributes their authorship to Bhadrabāhusvāmin. It has been practically superseded by *Nisīhabhāsa* wherein these verses have got amalgamated.

Before we proceed further and examine the order of the *Nijjuttis* we may note :-

(i) *Ohanijjutti* and *Piṇḍanijjutti* are not separate *Nijjuttis*.

(ii) *Saṁsattanijjutti* is not a *Nijjutti* on any work, and same is the case with *Ārāhaṇānijjutti*.

(iii) The *Nijjutti* on *Āvassaya* should not be confounded with *Āvassayanijjuti* forming the seventh section of *Mūlāyāra*, a *Digambara* work attributed to Vaṭṭakera. For, this seventh section is not a commentary on any work either belonging to the *Śvetāmbara* school or the *Digambara* one, though it is true that it resembles Bhadrabāhusvāmin's *Nijjutti* on *Āvassaya* in several respects. for instance, both are divided into six sections corresponding to (i) *Sāmāïya*, (ii) *Caüvīsatthava*, (iii) *Vandaṇaya*, (iv) *Paḍikkamaṇa*, (v) *Paccakkhāṇa*, and (vi) *Kāüssagga*, the six well-known divisions of *Āvassaya*. Besides, they deal with the same subject, and that, too, in *gāthās* in Prākṛta.

Order – We may now take up the question as to the order in which Bhadrabāhusvāmin composed in *Nijjuttis*. Leaving aside the *Nisīhanijjutti*, the 10 *Nijjuttis* appear to be composed in the very order mentioned by him in *Āvassayanijjuti* (v. 82-83). As noted on p. 166 *Āvassayanijjuti* was composed earlier than *Āyāranijjutti*, and the latter and *Sūyagaḍanijjutti*, too, are posterior to *Dasaveyāliyanijjutti* and *Uttarajjhayaṇanijjutti* (vide p. 166, fn. 7-9). Further this last one is preceded by *Dasaveyāliyanijjutti* (vide p. 165). Padmamandira Gaṇi[1] however strikes a different note but adduces no arguments to support his statement. But I am inclined to side with Śīlaṅka Sūri and Vādivetāla Śānti Sūri and not with this Gaṇi. Further, for the following reasons, I am led to believe that out of ten, *Āvassayanijjuti* is composed first :-

(I) All the entrances such as *uddesa* etc., (vide p. 170) are treated at length in *Uvagghāyanijjutti*, a section of this *Nijjutti*.

(II) This *Uvagghāyanijjutti* is referred to in the *Nijjuttis* of other *Āgamas*.

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1. This Gaṇi in his com. on *Isimaṇḍalapayaraṇa* —the com. dated *Saṁvat* 1553 says :
"क्रमाद् दशचतुःपूर्ववेदी सूरिगुणाग्रणीः । भद्रबाहुर्यशोभद्रैर्न्यस्तः सूरिपदक्रमे ॥
दशवैकालिकस्याचाराङ्ग–सूत्रकृताङ्गयोः । उत्तराध्ययन-सूर्यप्रज्ञप्त्योः कल्पकस्य च ॥
व्यवहारर्षिभाषितावश्यकानामिमाः क्रमाद् । दशाश्रुताख्यस्कन्धस्य निर्युक्तीर्दश सोऽतनोत् ॥"

(III) No *Nijjutti* except the *Āvassayanijjuti* is as complete as desired.

(IV) It is this *Nijjutti* alone that proceeds on a scientific basis and follows the order of the *suttas* it deals with.

From this exposition of the extant *Nijjuttis* their nature must have been realized. So, in order to have an exact idea we shall note the explanations of the word *Nijjutti* given in several places. Some of them are as under:-

(1) *Āvassayanijjuti*. Here we have :-

"निज्जुत्ता ते अत्था, जं बद्धा तेण होइ निज्जुत्ती । तहवि इच्छावेई, विभासिय सुत्तपरिवाडी ॥"

(2) *Viśeṣā°*. Herein the above-noted verse is incorporated and numbered as 1085. Besides, there runs a verse as under :-

"जं निच्छयाऽऽइजुत्ता, सुत्ते अत्था इमीएँ वक्खाया । तेणेयं निज्जुत्ती, णिज्जुत्तत्थाभिहाणाओ ॥"

(3) Haribhadra Sūri's commentary (p. 2[b]) to *Dasaveyāliya* and its *Nijjutti*. There it is said : "निर्युक्तानामेव सूत्रेऽर्थानां युक्तिः परिपाट्या योजनं निर्युक्तयुक्तिरिति वाच्ये युक्तशब्दलोपान्निर्युक्तिः।

(4) Śīlāṅka Sūri's commentary (p. 4[a]) to *Āyāra* (I, 1, 1). There it is remarked : "निश्चयेनार्थप्रतिपादिका युक्तिर्निर्युक्तिः ।"

(5) Maladhārin Hemacandra Sūri's commentary (p. 258[b]) to *Aṇuogaddāra* (s. 151). Here it is said : "नितरां युक्ताः- सूत्रेण सह लोलीभावेन सम्बद्धा निर्युक्ता अर्थास्तेषां युक्तिः स्फुटरूपतापादानम्, एकस्य युक्तशब्दस्य लोपान्निर्युक्तिः"

(6) *Mūlāyāra*. In its 515th verse it is said as under :-

"ण वसो अवसो अवसस्स कम्ममावासयं ति बोधव्वा । जुत्ति त्ति उवाय त्ति य णिरवयवा होदि णिज्जुत्ती ॥"

These definitions, no doubt, explain to some extent the meaning of *Nijjutti*; but, in order that its nature may be completely realized, it is necessary to tap another source wherein there is a specific mention of at least its constituents. Up till now I have not come across such a source. So I shall, first of all, quote from the *Dasaveyāliyanijjutti* the following verses which throw some light in this direction and then refer to *Aṇuogaddāra* :-

"निक्खेवेगट्ठनिरुत्तविही पवित्ती य केण वा कस्स ।
तद्दाराभेयलक्खण तयरिहपरिसा य सुत्तत्थो ॥ ४ ॥

"भिक्खुस्स य निक्खेवो १ निरुत २ एगट्ठियाणि ३ लिंगाणि ४ ।
अगुणट्ठिओ न भिक्खू अववाया पंच दाराइं ॥३३२॥"

This shows that *nikkheva*,[1] *egaṭṭha*[2] and *nirutta*[3] are the main constituents of *Nijjutti*.

1-3. These are treated in Chapter VII.

From *Aṇuogaddāra* (s. 151) it can be inferred that *Nijjutti* is three-fold : (i) *Nikkheva-Nijjutti*, (ii) *Uvagghāya-Nijjutti* and (iii) *Suttapphāsiyanijjutti*. The 1st type deals with *nikkevas*, and the 2nd brings us nearer the *sutta* by dealing with 25 items noted in the following two verses occurring in *Aṇuogaddāra* (s. 151) :-

"उद्देसे १ निद्देसे २ अ निग्गमे ३ खेत्त ४ काल ५ पुरिसे ६ य ।
कारण ७ पच्चय ८ लक्खण ९ नए १० समोआरणाणुमए ११ ॥

किं १२ कइविहं १३ कस्स १४ कहिं १५ केसु १६ कहं १७ किच्चिरं हवइ कालं १८ ।
कइ १९ संतरं २० अविरहियं २१ भवा २२ गरिस २३ फासण २४ निरुती २५ ॥"[1]

The 3rd type explains the *sutta* under consideration.

All the *Nijjuttis* attributed to Bhadrabāhusvāmin must have been concise and written in *gāthās* as can be inferred from the 8 printed ones. They were surely compiled long before the Redaction of the *Jaina* canonical works, and according to the *Jaina* tradition they belong to the fourth century B. C. If this is correct can we look upon them as the oldest metrical commentaries forming a part of the Indo-Āryan literature ? Whatever may be a reply to this question, it is certain that these *Nijjuttis* were later on followed by several other commentaries. Out of them the two types of commentaries known as *Bhāsa* and *Cuṇṇi* seem to be the oldest. After their composition, there came an age when the commentaries began to be freely composed in Saṁskṛta, thus making the exegetical literature on the *Āgamas* of the *Jainas* of four types : (1) *Nijjutti*, (2) *Bhāsa*, (3) *Cuṇṇi* and (4) *Ṭīkā*. I use this last word to denote Saṁskṛta commentaries. This *Nijjutti* etc. are mostly in the chronological order of development. For, *Cuṇṇi* seems to be an intermediate stage between *Bhāsa* on the one hand and *Ṭīkā* on the other, on the ground that it is neither entirely in Prākṛta like its predecessors *Nijjutti* and *Bhāsa* nor mostly or completely in Saṁskṛta like its successor *Ṭīkā*; but it is a mixture of Prākṛta and Saṁskṛta so much so that not only one and the same sentence contains portions written in two languages,[2] but even a Saṁskṛta stem has

1. These very verses occur in *Āvassayanijjutti* as v. 137-138. But therein अणुमअ is separately counted as it should be.

2. Dhanapāla has written *Vīrastuti* of 11 verses wherein the 1st hemistich of every verse is in Saṁskṛta and the 2nd in Prākṛta, 卐 and Rāmacandra Sūri, too, has written *Ādidevastava* of 8 verses in this manner whereas Haribhadra Sūri's *Saṁsāradāvānala*, Ratnaśekhara Sūri's *Caturviṁśatistavana* and Bhaṭṭi's *Bhaṭṭikāvya* (XII) are so composed that they can be considered to be works both in Saṁskṛta and Prākṛta and can hence be looked upon as examples of *bhāṣāśleṣa*.

卐 See page 211 of addition.

Prākṛta terminations at times. This indicates that the Saṁskṛta language was slowly but surely receiving more and more attention at the hands of the *Jainas* who wanted to popularize their literature. *Cuṇṇi* is written in prose, and this is another respect in which it differs from *Nijjutti* and *Bhāsa*.

Bhāsa is styled as *Gāhā*, too, since it is composed in *gāthās* in Prākṛta. This is what we learn from the *Vyākhyā* of *Visehacuṇṇi* of *Nisīha* (XX). There its author Śrīcandra Sūri, pupil of Śīlabhadra has made the following observation :-

"जे गाहेत्यादि । 'गाथा' शब्देन भाष्यं गाथानिबद्धत्वादभिधीयते ।"

Just as we have not got *Nijjuttis* for all the canonical texts, similarly there are not *Bhāsas* for every *Nijjutti*[1] – much less for every *Āgama*. It seems that *Bhāsas* were composed in the case of at least the following 11 *Āgamas* :-

(1) *Āvassaya*, (2) *Dasaveyāliya*, (3) *Uttarajjhayaṇa*, (4) *Kappa*, (5) *Pañcakappa*,[2] (6) *Vavahāra*, (7) *Nisīha*, (8) *Pañcamaṅgalasuyakkhandha*,[3] (9) *Jīyakappa*, (10) *Ohanijjutti*★ and (11) *Piṇḍanijjutti*.

For *Āvassaya*, there are three *Bhāsas*, one of which is known as *Mūlabhāsa*.[4] The others are known as *Bhāsa*[5] and *Viśeśā*⁰. There are about 183 verses in *Mūlabhāsa*, about 350 in *Bhāsa* and about 4314 in *Viśeśā*⁰.

*Viśeśā*⁰–This is *Sāmāiyabhāsā*[6] i. e. to say a *Bhāsa* on the *Nijjutti* of *Āvassaya* (I). Not only are some of the verses of this *Nijjutti* incorporated in it[7]; but, even some of the *gāthās* of two earlier *Bhāsas* on this *Nijjutti*, too, are assigned a place herein. This work is named as *Viśeśā*⁰ in order to distinguish it from this *Bhāsa*★ and that, too, probably by some commentator other than Jinabhadra.[8] It refers to *Vāsavadattā* and *Tarangavaī* in v. 1508.[9] The former

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1. For instance there seem to be no *Bhāsas* pertaining to the *Nijjuttis* on *Āyāra*, *Sūyagaḍa*, *Sūriyapaṇṇatti*, *Dasāsuyakkhandha and Isibhāsiya*.
2. I have included *Pañcakappa* in this list, as I think that it is after all a *Nijjutti* on a portion of *Kappa*. Herein there is a reference to Kālika Sūri's going to an *Ājīvaka* for studying the *aṣṭāṅga-nimitta*.
3. The *Bhāsa* on this is extinct. See p. 74, fn. 3.

4-5 See the edition (pp. 573 and 591) of *Visesa*⁰ with Gujarātī translation.

6. Cf. " सव्वाणुओगमूलं भासं **सामाइयस्स** सोऊण ।
   होइ परिकम्मियमई जोगो सेसाणुओगस्स ॥४३१४॥"—*Viśeśā*⁰
7. For a list of these verses see *Āv. Lit.* (pp. 35-36).
8. In *Kappacuṇṇi* (*peḍhabandha* 93) we have: "जहा **विसेसावस्सयभासे**." Vide *Āv. Lit.* (p. 31 fn.).
9. "जह वा **निद्दिट्ठवसा वासवदत्ता-तरंगवइयाइं** । तह निद्देसगवसओ लोए **मणुरक्खवाउ** त्ति ॥१५०८॥

★ See page 212 of addition.

★ See page 212 of addition.

seems to be none else than the work of Subandhu, a predecessor of *Bāṇa* and the latter that of *Pādalipta* Sūri.[1] Further, in *Visesā⁰*, there are some verses which tally with those of *Kappabhāsa* and *Vavahārabhāsa*.[2] Its verses 2104 and 2195 agree *ad verbatim* with *Sammaïpayaraṇa* (III, v. 52 and 49). Besides, in this work, there are *Vaidika* references.[3] These along with their original sources are noted in *Āv. Lit.* on pp. 37-38.[4] All these facts along with the mention of Jinabhadra Gaṇi by Haribhadra Sūri may be utilized for verifying his traditional date (*Saṁvat* 645). He himself has composed a commentary[5] on *Visesā⁰* – a statement[6] made by Koṭyācārya in his commmentary (p. 245) on *Visesā*. This Koṭyācārya is identified by some as Śīlāṅka Sūri, the commentator of *Āyāra* etc. But this view is challenged by Ānandasāgara Sūri in his intro. (p. 3) to Part II of *Visesā⁰* edited by him with Koṭyācārya's commentary Maladhārin Hemacandra Sūri, too, has written a commentary on *Visesā⁰*.[7]

The *Bhāsa* on *Dasaveyāliya* comprises about 63 verses, and that on *Uttarajjhayaṇa* about 45[8] verses.

For *Kappa*, there are two *Bhāsas* small and big. The former is composed by Saṅghadāsa Gaṇi *Kṣamāśramaṇa* and contains about 6600 *gāthās*. The latter is anonymous, and its extent is 8600 *ślokas* or so.[9] This latter *Bhāsa* appears to be preceded by the corresponding *Cuṇṇi* and *Visehacuṇṇi*.[10]

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1. He is referred to in *Nisīhabhāsa* and *Kappacuṇṇi*. He is said to be a favourite of Muruṇḍa. who may be Vinaspharṇi (?), a governor of Pāṭaliputra appointed by king Kaniṣka. It seems he flourished sometime between A. D. 94 to A. D. 162. He is regarded as the originator of a language (?) named after him. He composed a *Deśīnāmamālā* as can be inferred from *Kalikālasarvijña* Hemacandra's com. on his own work *Rayaṇāvali* (v. 2).
2. See *Āv. Lit.* (p. 34) and pp. 20-21 of the portion preceding the Gujarātī prastāvanā to *Viśeśā⁰* (Part II).
3. Some of these occur in the *Cuṇṇi* on *Āvassaya*, in Haribhadra Sūri's com., on it, in various commentaries on *Viśeśā⁰*, in *Kincidgaṇadharavāda* and in a *laghuvṛtti* in *Dasaveyāliya*, too,
4. They are reproduced in Jaina *sāhitya saṁśodhaka* (vol. II, No. 1, pp. 84-91).
5. This com. is now extinct; but it existed in the time of Maladhārin Hemacandra Sūri (Vide his com. on v. 500 of *Viśeśā⁰*) and also Malayagiri Sūri as can be seen from his com. (pp. 424[b]-425[a]) to *Paṇṇavaṇā* (*paya* XXI).
6. "अत एव पूज्यपादैः स्वटीकायां प्रायोग्रहणं कृतम्".
7. In this com.(p. 649) on v. 1508, he has mentioned *Bhadrabāhunimitta*, *Nandasaṁhitā* and *Kāpiliya*. The last two are once more mentioned in the com. on v. 1509 where even the name of Manu occurs.
8. Two *gāthās* of this *Bhāsa* are noted in Vādivetāla Śānti Sūri's com. (p. 181[a]) on *Uttarajjhayaṇa* where on p. 178[b], *Pañcakappa* is referred to.

9-10. See *D. C. J. M.* (vol. XVII, pt. II, p. 254).

There seem to be two *Pañcakappabhāsas* (vide p. 36). Out of them the authorship of the bigger one is attributed to Saṅghadāsa Gaṇi *Kṣamāśramaṇa*.[1] It comprises about 2574 verses.[2]

The available *Bhāsa* on *Vavahāra* is printed. It is anonymous and consists of about 4629 verses.

In *Jainagranthāvalī* (p. 10) there are noted two *Nisīhabhāsas*. Out of them, one having about 6439 verses is anonymous. But it may be that either this work or the bigger one is composed by Jinabhadra Gaṇi[3] *Kṣamāśramaṇa*.[4] Muni *Kalyāṇavijaya* in his Gujarātī intro. (p. 48) to *Prabhāvakacaritra* says that either this *Bhāsa* itself or a metrical composition expounding *Nisīha* may be the work of Siddhasena Divākara. He further says on p. 49 that this Siddhasena seems to have written *Ṭīkās* and *Bhāsas* on several *Āgamas*; but, now all of them are lost.

Jīyakappabhāsa is anonymous, and its extent is about 3300 *ślokas*. There is one Ms. of it in the Līmbdī Bhaṇḍāra. Its first 3 verses and the last 3 ones are given on p. 17 of the intro. to *Jītakalpasūtra*. Therein it is stated on p. 18 that this *Bhāsa* is posterior to Siddhasena Sūri's *Jīyakappacuṇṇi*.

Ohanijjuttibhāsa and *Piṇḍanijjuttibhāsa* are each anonymous, and some of the verses of each of them have got mixed up with *Ohanijjutti*[5] and *Piṇḍanijjutti*[6] respectively.

It may be noted that it will be committing oneself to say that any and every *Bhāsa* is older than one and all the *Cuṇṇis*, though it is true that that *Bhāsa* on which we have a *Cuṇṇi*, is certainly anterior to that *Cuṇṇi*. *Viśeṣā*° is posterior to some of the *Cuṇṇis*. *Vuḍḍhabhāsa* of *Kappa* is preceded by its *Cuṇṇi* and *Visehacuṇṇi*, and same is the case with *Jīyakappabhāsa*. *Cuṇṇi* is as a rule anterior to its corresponding *Visehacuṇṇi*, and it seems that in order that the latter may be distinguished from the former, the word *viseha* is added to it.

Just as *Bhāsa* is designated as *Gāhā* so *Cuṇṇi** seems to be styled as *Paribhāsa*,

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1-2. *Ibid.*, p. 261.

3. In his *Viśeṣā*°, v. 235 begins with "पोग्गलमोयगदंते". This very verse and the illustrations here refered to occur in *Nisīhabhāsa*. This is borne out by Koṭyācārya's com. (p. 95) on *Viśeṣā*° where he says: "पुग्गले इत्यादि निशीथे वक्ष्यामः". Further, the 1st hemistich of this verse occurs in *Jīyakappacuṇṇi* (p. 29).

4. See *D. C. J. M.* (vol. XVII, pt. III, p. 468)

5-6 See the printed editions of these works.

★ See page 212 of addition.

too. *Cuṇṇis* seem to have been written on at least the following 20 *Āgamas* :-

(1) *Āyāra*,[1] (2) *Sūyagaḍa*,[2] (3) *Viāhapaṇṇatti*,[3] (4) *Jīvābhigama*, (5) *Jambuddīvapaṇṇatti*,[4] (6) *Nisīha*, (7) *Mahānisīha*, (8) *Vavahāra*, (9) *Dasāsuyakkhandha*, (10) *Kappa*, (11) *Pañcakappa*, (12) *Ohanijjutti*, (13) *Pañcamaṅgalasuyakkhandha*, (14) *Jīyakappa*, (15) *Uttarajjhayaṇa*,[5] (16) *Āvassaya*,[6] (17) *Dasaveyāliya*,[7] (18) *Nandī*,[8] (19) *Aṇuogaddāra*[9] and (20) *Pakkhiyasutta*.

There were two *Cuṇṇis* for (6) and (14); but, now-a-days only one is available in each case. The available one for (6) is called *Nisīhavisehacuṇṇi*, and it is very prolific in contents[10]. Its author Jinadāsa Gaṇi himself has given it this name in this very work itself. Herein the author has ingeniously mentioned his name,[11] and has referred to Pradyumna *Kṣamāśramaṇa* as his *vidyāguru*. Further he has explained the meaning of *Addhamāgahā*,★ a Prākṛta language, has mentioned works such as *Siddhiviṇicchaya*,★ *Sammaï*, *Joṇipāhuḍa*, *Naravāhaṇadattakahā*,[12] *Magahaseṇa*,[13] *Taraṅgavaī*[14] etc., and has referred to Siddhasena Divākara and his creation of horses[15] and to a famine during the reign of Candragupta. He has composed *Nandīcuṇṇi*, too, and there in the end, he has 卐 cleverly mentioned his name.[16] In its several Mss., it is assigned a date *Śaka Saṁvat* 598 i.e. *Vikrama Saṁvat* 733. Ānandasāgara Sūri

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1-2 The *Cuṇṇis* of these *Āgamas* are in press.

3. Its *Cuṇṇi* will be printed hereafter. Its press-copy is being revised by Ānandasāgara Sūri. He says that the *Cuṇṇis* on *Nandī*, *Aṇuogaddāra*, *Āvassaya*, *Dasaveyāliya*, *Uttarājjhayaṇa*, *Āyāra*, *Sūyagaḍa* and *Viāhapannatti* are in their order of composition. Vide his article "આર્હત આગમોની ચૂર્ણિઓ અને તેનું મુદ્રણ" published in Siddhacakra (vol IX, NO. 8, p. 165).

4. It is doubtful if there is really a *Cuṇṇi* on this work. One noted by me in *D. C. J. M.* (vol XVII, pt. I pp. 233-236) is not any com.; but it is a treatise dealing with calculations pertaining to the Jambūdvīpa. This is what Prof. Schubring says. See my preface (p. xxv) of *D. C. J. M.* (vol. XVII, pt. III).

5-9 The *Cuṇṇis* of these *Āgamas* are published from Rutlam.

10. Cyclostyled copies of this *Nisīhavisehacuṇṇi* have been recently prepared and presented to several *Ācāryas* and Bhaṇḍāras. Therein the topics are given in margins.

11. See *D. C. J. M.* (vol. XVII, pt. II, p. 357).

12-14 All these 3 works are extinct as is the case with *Dvāsaptatiprabandha*–a work mentioned by Kalyāṇavijaya in his intro. (p. 7) to *Prabhāvakacaritra*.

15. For pertinent extracts see my article *The Jaina Commentaries* (pp. 299-300) published in the Annals of B. O. R. I (vol. XVI, pts. III-IV).

16. See *D. C. J. M.* (vol. XVII, pt. III, p.xxv of Preface).

★ See page 212 of addition.

★ See page 212 of addition.

卐 See page 212 of addition.

has edited this *Cuṇṇi*, and therein the date is given as *Śaka* 500. This date as well as the upper one are challenged by him. He says that the line pertaining to the date comes from the pen of a scribe and not that of the author.[1] He has not assigned any reason for it; but it appears that he says so as this date upsets his belief to the effect that Haribhadra Sūri died in *Vīra Saṁvat* 1055.[2] In this *Nandīcuṇṇi* (pp. 7, 21 etc.) differences of opinion are noted, and on pp. 21-22 there is a discussion about the coexistence of *kevalajñāna* (omniscience) and *kevaladarśana* (absolute undifferentiated cognition). At times there are quotations in Prākṛta (vide p. 40).

From the last line of the printed edition of *Aṇuogaddāracuṇṇi*, it follows that this *Cuṇṇi*, too, is composed by Jinadāsa Gaṇi *Mahattara*. Several works are mentioned here e.g. *Nandīcuṇṇi* (p. 1), *Āvassaya* (p. 3), *Tandulaveyāliya* (p. 3), *Dharmasaṁhitā* (p. 12), *Nandī* (p. 16), *Saddapāhuḍa* (p. 47), Jinabhadra Gaṇi *Kṣamāśramaṇa*'s *Cuṇṇi*[3] on *sarīrapada* (p. 74) etc. Further this *Cuṇṇi* supplies us with quotations in Prākṛta[4] and notes differences of opinions.[5] It explains the word *dharmāstikā*ya on p. 29 as "अस्तीति ध्रौव्यं आय त्ति कायः उत्पादविनाशो (?शौ) अस्ति चासौ कायश्च अस्तिकायः, धर्मश्चासावस्तिकायश्च धर्मास्तिकायः" On pp. 37-40, are defined *Puvvaṅga* etc., up to *Sīsapaheliyā*, and their dots and numerical figures are explicitly mentioned.

Āvassayacuṇṇi is also a work of Jinadāsa Gaṇi *Mahattarra* according to Ānandasāgara Sūri and *Jaina Granthāvalī* (p. 18); but, in none of the Mss. deposited at B. O. R. I., there is an entry whereby its authorship may be so attributed. 卐 This work is published in two parts. Several works are mentioned therein e.g. in Pt. I *Govindanijjutti* (p. 31), *Ohanijjutticuṇṇi* (p. 341), *Pañcakappa* (p. 415), *Risibhāsita* (p. 501) and in Pt. II *Dīvasāgarapaṇṇatti* (p. 6), *Uttaracūliyā* (p. 157) and *Vasudevahiṇḍi* (p. 324)[6]. There are quotations in Saṁskṛta[7] and

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1. See his preface to *Nandīcuṇṇi*.
2. For details see my article "નન્દીસુત્ત અને એની ચુણ્ણિનું વિહંગાવલોકન" published in Jainadharmaprakāśa (vol, LVI, no. 156-163).
3. "सरीरपदस्स चुण्णी **जिणभद्द**खमासमणकित्तिया समत्ता ॥" From this I am inclined to infer that Jinabhadra had composed a *Cuṇṇi* and that, too probably on *Paṇṇavaṇā*.
4. See p. 32 etc.
5. See pp. 12, 15, 82, 84 etc.
6. For some of the other works or their sections see pp. 31, 35, 80 83, 142, 146, 151, 160, 210, 214, 341, 354, 384, 390, 416, 453, 504, 600 and 601 of part I.
7. See pp. 84, 85, 121, 375, 427, 435 and 462 of part I and pp. 52, 202, 306 and 307 of Part II.

卐 See page 212 of addition.

Prākṛta.[1] This *Cuṇṇi* is mostly in Prākṛta, and on pp. 416-417 and 569-576 of its Pt. I, we have passages in Saṁskṛta. In Pt. I, pp. 374 and 377, a pitcher is described, on p. 530 there is a reference to a writing on *bhūrjapatra,* on p. 566 *Cāṇakka* is mentioned, and on p. 601 we have "प्रा इति सत्तपदा" In Pt. II, p. 233 there is mention of Siddhaseṇa *Khamāsamaṇa.* Differences of opinion are noted in some places e.g. on pp. 380 and 553 of Pt. I and on p. 147 of Pt. II. On p. 548 we have the well-known story of weighing an elephant, and there is a discourse between Kālaka Sūri[2] and King Datta about the fruit of a sacrifice.

Ānandasāgara Sūri attributes the authorship of *Dasaveyāliyacuṇṇi* to Jinadāsa Gaṇi *Mahattara* in his preface to this work. Herein, too, there are quotations in Saṁskṛta[3] and Prākṛta.[4] Several *sūtras* which can be traced to Pāṇini's *Aṣṭādhyāyī* are given here (vide pp. 66, 67, 75, 271-274 etc.) *Taraṅgavaī* is mentioned on p. 109, *Āvassagacuṇṇi* on p. 118, *Ohanijjutti* on p. 175, *Piṇḍanijjutti* on p. 178, and *Aṇuogadāra* on p. 300.

Jinadāsa Gaṇi *Mahattara* has composed *Uttarajjhayaṇacuṇṇi.*[5] So says Ānandasāgara Sūri who has edited it. In this *Cuṇṇi* at the end, its author has given some account of himself; but, unfortunately he has not mentioned his name. As stated therein, he is one of the pupils of Govāliya *Mahattara* of Vāṇija *kula*, Koḍiya *gaṇa* and Vayara *śākhā*. In this *Cuṇṇi* we come across quotations in Saṁskṛta[6] and

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1. See pp. 515 and 609 of Part I and pp. 24 and 306 Part II, There are good many verses in Prākrta. See pp. 202-203 of Pt. I and 115, 140-142 and 302 of Pt. II.
2. There have been in olden days at least 3 Sūris by name Kālaka. Kālaka I lived from *Vīra Saṁvat* 300 to 376. Kālaka II flourished in about *Vīra Saṁvat* 453. He expounded the nature of *nigoda* to *Śakra*. This is what one can infer from *Uttarajjhayaṇanijjutti* (v. 120); but, according to the *Therāvalī* (?) given in *Pajjosaṇākappa*, this exposition is associated with Kālaka I. Kālaka III died in *Vīra Saṁvat* 465 or so. He is said to have gone to an *Ājīvaka* for studying *Aṣṭāṅganimitta* (vide *Pañcakappacuṇṇi*). He translated the versified *prakaraṇas* of the *Jaina* canon and became the founder of *gaṇḍikānuyoga*. Further he composed a standard work of narration known as *Prathamānuyoga*. He is the author of *Kālakasaṁhitā* dealing with *nimittas* and associated with *lokānuyoga*. He transferred the date of *paryuṣaṇaparvan* from the 5th of Bhādrapada to the 4th. He once left his disobedient pupils and went to his grandpupil Sāgara who was in Suvarṇabhūmi. Out of these 3 Kālaka Sūris, the one here referred to, may be Kālaka I or he may have nothing to do with any one of these. See Muni Kalyāṇavijaya's intro. (pp. 23-26) to the Gujarātī translation of *Prabhāvakacaritra.*
3. See pp. 105, 123 etc.
4. See pp. 35, 46, 159, 173, 217 etc.
5. It extent is about 5850 *ślokas.*
6. See pp. 26, 30, 65, 152, 206, 223-224, 225 etc.

Prākṛta[1] and differences of opinion[2] regarding philosophical topics. On p. 274 we have : "तदन्यत्राभिहितं शेषं दशवैकालिकचूर्णौ अभिहितं". This *Dasaveyāliyacuṇṇi* may or may not be belonging to this very author. If it is his work it follows that *Dasaveyāliyacuṇṇi* was composed by him before he composed *Uttarajjhayaṇacuṇṇi*.

Abhayadeva Sūri has used a *Cuṇṇi* and a commentary on *Viāhapaṇṇatti* while commenting upon it.[3]

On *Kappa* there are two anonymous *Cuṇṇis*. But according to *Jaina Granthāvalī* (p. 12), one of them is composed by Pralamba Sūri.

Vavahāracuṇṇi narrates an episode[4] pertaining to King Gardabhilla and Kālaka Sūri wherein the latter succeeds in relieving his sister Sarasvatī, a nun from this king who had abducted her, and in dethroning this king. In its 8th section it is stated that Ārya Rakṣita Sūri gave permission to the *Jaina* clergy to keep a *mātraka* (a kind of small vessel) during the rainy season.

Dasāsuyakkhandhacuṇṇi is anonymous and it mentions Siddhasena (Divākara). See *D. C. J. M.* (vol. XVII, pt. II, p. 70).

Jīyakappacuṇṇi, a Prākṛta work of Siddhasena Sūri, is mostly in prose. From p. 19, ll. 20-21[5] and p. 23, l. 22[6] it follows that some one else also had composed a *Cuṇṇi* on *Jīyakappa*; but it seems that this is now lost. The extant *Cuṇṇi* explains the five varieties of *vyavahāra* with their sub-varieties, gives etymologies and synonyms of some words (vide pp. 4-5, 28 and 30) and explains a rule of Prākṛta grammar on p. 2.[7] This *Cuṇṇi* mentions some works as well. Out of them *Piṇḍanijjutti* (p. 14) and *Joṇipāhuḍa* (p. 28) may be here noted. On p. 17, there is a reference to games viz. *aṭṭhāvaya* and *caüraṅga*, to gambling, and to *Samāsa*, *Paheliyā*★ and *kuheḍaga*. So far as the date of this *Cuṇṇi* is concerned, only its lower limit can be fixed; for, Śrīcandra Sūri[8], devotee of Dhaneśvara Sūri, pupil of Śīlabhadra Sūri has composed a

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1. See p. 198, 225. 230 etc.
2. See pp. 145-146 etc.
3. See *D. C. J. M.* (vol. XVII, Pt I, p. 86).
4. This episode and the transference of the date of the *paryuṣaṇaparvan* are mentioned in *Nisīhacuṇṇi*.
5. "विइयचुन्निकारमएण पोत्थयपणगे वि पुरिमड्ढं ।"
6. "अहवा बितियचुन्निकाराभिप्पाएण चत्तारि वि सुत्तेणेव गहिया ।"
7. "पायए चकारस्स छकारो लक्खणिओ ।"
8. Before he became Sūri, he was known as Pārśvadeva Gaṇi.

★ See page 212 of addition.

commentary on it in *Saṁvat* 1227.[1] As regards its upper limit, it is certainly posterior to the date of the composition of *Jīyakappa* by Jinabhadra Gaṇi.

As regards the remaining *Cuṇṇis*, I may simply say that those on *Āyāra*, *Sūyagaḍa* and *Pañcakappa* are described by me in *D. C. J. M.* (vol. XVII) whereas the *Cuṇṇis* on *Jīvājīvābhigama*, *Ohanijjutti* and *Pakkhiyasutta* are noted in *Jaina Granthāvalī* etc., and one on *Mahānisīha* in *Catalogue of Mss. at Jeselmere* (p. 23).

It may be remarked that the *Cuṇṇis* on various *Āgamas* are said to be belonging to a period running from the 4th century to the 8th of the *Vikrama* era.

Before dealing with *Ṭīkā* we may note that out of the terms *Nijjutti*, *Bhāsa* and *Cuṇṇi*, the first does not appear to have been used for a commentary on any one of the non-Āgamika works. Such is not however the case with the terms *Bhāsa* and *Cuṇṇi*; for, they are used for other works, too, though seldom. As the typical examples may be mentioned the following works for which *Bhāsa* is composed :-

(1) *Kammatthaya*, (2) *Saḍasīi*, (3) *Sayaga*, (4) *Sāddhasayaga* and (5) *Sittari*.

Out of these works, there is a *Cuṇṇi* for all except the first and the second. Further there are *Cuṇṇis* for *Kammapayaḍi*, *Samaṇovāsagapaḍikkamaṇa*[2] etc. Thus it will be seen that the non-Āgamika works of which the commentaries are styled as *Bhāsa* and *Cuṇṇi* are few and far between, and at least, so far as the *Śvetāmbara* literature is concerned, these terms seem to have been used for works of sufficient antiquity.

It may not be amiss to note that the three works viz. *Ceïyavandaṇabhāsa*, *Guruvandaṇabhāsa* and *Paccakkhāṇabhāsa* collectively known as *Bhāṣyatraya* and *Ceïyavandaṇamahābhāsa*[3] are not commentaries, though the ending word *Bhāsa* occurring there seems to suggest that. It is however true that each of them is a small work written in Prākṛta in *gāthās*.

As regards *Ṭīkās* i.e. the Saṁskṛta commentaries on the *Āgamas*, it may be said that there is at least one commentary for almost every *Āgama*. Further, all the Saṁskṛta commentaries are not available now, and Haribhadra Sūri's commentaries are the first amongst the extant ones. That this Sūri had written two commentaries on *Āvassaya* and that the extinct commentary, was

1. See its printed edition (p. 59).
2. See *D. C. J. M.* (vol XVII, pt. III, pp. 290-293).
3. This is a work by Śānti Sūri who has not been identified up till now.

bigger than the available one, is an inference one can draw from its v. 2[1]. He refers to one of these in his commentary on *Dasaveyāliya* (pp. 2,[b] 4,[b] 9,[b] 15,[b] 19,[b] 20[a]) as *Āvaśyakaviśeṣāvivaraṇa*. He has commented upon *Jīvājīvābhigama*,[2] *Paṇṇavaṇā*, *Piṇḍanijjutti*,[3] *Nandī* and *Aṇuogaddāras*[4], too.

Next to him comes Śīlāṅka Sūri (Śīlācārya) alias Tattvāditya.[5] He had commented upon the 1st 11 *Aṅgas* as stated in *Prabhāvakacarita*[6]; but, now-a-days his *ṭīkās* on only *Āyāra*★ and *Sūyagaḍa* are available. Different dates are given in different Mss. for *Āyāraṭīkā*. They are *Śaka* 772, *Śaka* 784, *Śaka* 798 and *Gupta* 772.[7] Out of these, I believe the third date is reliable.[8] This Śīlāṅka Sūri appears to be the author of *Caüpaṇṇamahāpurisacariya* composed in *Saṁvat* 925.[9] Herefrom we learn that Vimalamati is his real name. As stated by him in his *Āyāraṭīkā* (v. 3) Gandhahastin★ had commented upon *Śāstraparijñā* i.e. *Āyāra* (I, 1); but this commentary is now lost to us. It was utilized by Śīlāṅka. Some identify this Gandhahastin with Siddhasena Gaṇi,[10] pupil of

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1. "यद्यपि मया तथाऽन्यैःकृताऽस्य विवृतिस्तथापि सङ्क्षेपात् । तद्रुचिसत्त्वानुग्रहहेतोः क्रियते प्रयासोऽयम् ॥"
   From this it follows that persons other than Haribhadra Sūri had commented upon *Āvassaya*. One of them is probably Jinabhaṭa.
2. See *Catalogue of Mss. at Jesalmere* (p. 18).
3. See *D. C. J. M.* (Vol XVII, pt. III, p. 484).
4. In the com. (p.22) on this *Āvaśyakavivaraṇa* and *Nandiviśeṣavivaraṇa* are mentioned. These seem to be his own works.
5. "निर्वृतिकुलीन**श्रीशीलाचार्येण तत्त्वादित्या**परनाम्ना **वाहरि**साधुसहायेन कृता टीका परिसमाप्तेति"
   —*Āyāra* with *ṭikā* (p.317[a])
   Some identify this Tattvāditya with Tattvācārya, the *dikṣāguru* of Uddyotana Sūri who completed *Kuvalayamālā* when one day of *Śaka* 700 was to elapse. This view is criticized by Ānandasāgara Sūri in his Saṁskṛta intro. (pp. 3-4) to Part II of *Viśesa*[0] edited with Koṭyācārya's com.
6. See Abhayadevasūriprabandha (v. 104-105). This statement seems to be unreliable. For, Abhayadeva Sūri in his com. (p. 1) on *Ṭhāṇa* says:
   "विविधार्थरत्नसारस्य देवताधिष्ठितस्य विद्याक्रियाबलवताऽपि पूर्वपुरुषेण कुतोऽपि कारणादनुन्मुद्रित-स्य.... **स्थानाङ्गस्य**.....उन्मुद्रणमिवानुयोगः प्रारभ्यते ।" Besides Jinavallabha Sūri, too, says in *Astasaptatikā* that there are no commentaries on *Ṭhāṇa* etc. composed by the Sūris of olden days.

7-8 See *D. C. J. M.* (vol. XVII pt. II, p. 339).

9. Is he the very one who is referred to in the com. on *Rayaṇāvali* (II, 20; VI, 96; and VII, 40)?
10. This Siddhasena Gaṇi is addressed as Gandhahastin in the com. (p. 521) on *Tattvārtha* by a pupil of Yaśobhadra Sūri.
11. He is a pupil of Siṁhasūra, pupil of Dinna Gaṇi, *Kṣamāśramaṇa*. Some are inclined to believe that this Siṁhasūra is Siṁha Sūri, a commentator of Mallavādin's *Nayacakra*.

★ See page 212 of addition.

★ See page 212 of addition.

Bhāsvāmin[11] and the well-known commentator of *Tattvārtha*. If this is correct, he flourished sometime between the 7th and 9th centuries of the *Vikrama* era.

In the *Sūyagaḍaṭīkā* (p. 215) Śīlāṅka Sūri has expounded the five *ānantarya* sins[1]–a subject treated by Siddhasena Gaṇi in his commentary (pt. II, p. 67) on *Tattvārtha*.

Vādivetāla Śānti Sūri has written a commentary on *Uttarajjhayaṇa*. He has given narratives therein in Prākṛta[2] as has been done by Haribhadra Sūri.[3] He is said to have died in *Saṁvat* 1096.

In the period between the 12th and 13th centuries of *Vikrama* era there flourished 8 commentators of *Āgamas*. They are : (1) Abhayadeva Sūri, (2) Droṇa Sūri, (3) Malayagiri Sūri, (4) Maladhārin Hemacandra Sūri, (5) Nemicandra Sūri, (6) Śrīcandra Sūri, (7) Yaśodeva Sūri and (8) Śrītilaka Sūri. The former wrote commentaries on the *Aṅgas* 3, 4 and 6 in *Saṁvat* 1120, a commentary on the 5th *Aṅga* in *Saṁvat* 1128 and commentaries on *Aṅgas* 7[4]-11 during this interval or at some other time. As stated by him in his commentary on *Aṅga* V there was a *Ṭīkā* for *Aṅga* V which enabled him to compose his commentary and this *Ṭīkā* may be the work of Śīlāṅka Sūri. But for *Ṭhāṇa* etc., he had no previous commentaries to consult. Abhayadeva Sūri has also commented upon *Ovavāiya* by taking the help of a previous commentary, which is now extinct. He has written *Saṅgahaṇi* on *Paṇṇavaṇā* (III).[5]

Droṇa Sūri has commented upon *Ohanijjutti*. He assisted Abhayadeva Sūri by revising his commentaries on *Aṅgas* 3 etc.

Malayagiri Sūri has commented upon *Uvaṅgas* II-VII. His commentary on *Paṇṇavaṇā* is based upon that of Haribhadra Sūri. For the rest, the sources, if any, remain to be investigated. He has written a commentary on *Viāhapaṇṇatti* (II), *Āvassaya*, *Kappa*, *Vavahāra*, *Nandī*,* *Joisakaraṇḍaga* and *Piṇḍanijjutti*.[6]

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1. This topic is dealt with Nāgārjuna in *Dharmasaṅgraha* (p. 13).
2. This is why this com. is known as *Pāïyaṭīkā*.
3. Thus he has not followed Śīlāṅka Sūri Who translated into Saṁskṛta narratives etc. occurring in *Cuṇṇis*.
4. The com. on the 7th was preceded by the com. on the 6th as the latter is there referred to, in the end. Same is the case with the com. on the 8th.
5. He is the author of *Jayatihuyaṇathotta*, a hymn in *Apabhraṁśa* and that of Mahāvīrastora of 22 verses. He is said to have converted in A. D. 1054 Śaṅkaradāsa a *Brāhmaṇa guru* of the Paramāra kings of Dhārā.
6. In *Jaina Granthāvalī* (p. 20) it is said that in the *Bṛhaṭṭippaṇikā* is noted Malayagiri Sūri's com. on *Viśeṣa*[0], but no Ms. is traced up till now.

★ See page 212 of addition.

Maladhārin Hemacandra Sūri, a senior contemporary of *Kalikālasarvajña* Hemacandra Sūri, has written a *ṭippaṇaka* on Haribhadra Sūri's commentary on *Āvassaya*, a *ṭippaṇaka* on *Nandī* and a commentary on *Aṇuogaddāra*.

Devendra Gaṇi, later on known as Nemicandra Sūri has written a commentary on *Uttarajjhayaṇa* in *Saṁvat* 1129. Herein he has given narratives in Prākṛta and thus followed in the foot-steps of Haribhadra Sūri and Vādivetāla Śānti Sūri and not in those of Śīlāṅka Sūri.[1]

Śrīcandra Sūri, pupil of Śīlabhadra Sūri has written a commentary on *Nisīhavisehacuṇṇi* (XX) in *Saṁvat* 1174. According to Mr. M. D. Desai, he is not a pupil but a grand-pupil. He takes him to be the author of (i) the commentary on *Samaṇovāsagapaḍikkamaṇa* composed in *Saṁvat* 1222, (ii) *Nandīdurgapadavyākhyā* composed in *Saṁvat* 1226, (iii) the commentary on *Jīyakappacuṇṇi* composed in *Saṁvat* 1227, and (iv-viii) the commentaries on *Uvaṅgas* VIII-XII composed in *Saṁvat* 1228.

Yaśodeva Sūri, pupil of Śrīcandra Sūri, pupil of Vīra Gaṇi has commented upon *Pakkhiyasutta* in *Saṁvat* 1180.

Śrītilaka Sūri, pupil of Śivaprabha Sūri has written a commentary on *Āvvasaya* in *Saṁvat* 1296.

Kṣemakīrti has completed Malayagiri Sūri's commentary on *Kappa* in *Saṁvat* 1332.

So far as *Paiṇṇagas* are concerned, only a few are commented upon. For instance, Bhuvanatuṅga Sūri[2] has commented upon *Caüsaraṇa*, *Āürapaccakkhāṇa* and *Santhāraga*, Guṇaratna upon *Bhattaparinṇā* and *Santhāraga*[3] and *Vijayavimala* upon *Tandulaveyāliya* and *Gacchācāra*.[4]

There are several commentaries on *Jambuddīvapaṇṇatti*. Out of them one is composed by Hīravijaya Sūri in *Saṁvat* 1639 and another named as *Prameyaratnamañjuṣā* by Śānticandra Gaṇi in *Saṁvat* 1650.

Over and above these *ṭīkās* on the *Āgamas* there are some more. For instance, in *Saṁvat* 1572[5] (?) Jinahaṁsa has written a commentary on *Āyāra* and in *Saṁvat* 1583, Harṣakula on *Sūyagaḍa*. Further there are Lakṣmīkallola Gaṇi's

1. This shows that there is no hard and fast rule that since time of Śīlāṅka Prākṛta narrations got replaced by Saṁskṛta ones in commentaries, though such a rule is practically laid down by Prof. Leumann in *Z. D. M. G.* (vol. XLVI, p. 581 ff.).
2. He is a pupil of Mahendra Sūri who revised in *Saṁvat* 1294 his *guru* Dharmaghoṣa Sūri's *Śatapadī*.
3. A com. on this was composed before *Saṁvat* 1484.
4. The com. on it was composed in *Saṁvat* 1634.
5. According to *Jaina Granthāvali* (p. 2) this should be 1582.

commentary on Āyāra, Dānaśekhara Sūri's commentary on *Viāhapaṇṇatti*, Vinayahaṁsa's commentary on *Uttarajjhayaṇa* etc. Besides these there are some anonymous *avacūrṇis* and *avacūris*, too.[1] Thus it will be seen that a very great number of commentaries has been written on the *Āgamas*. But several have been lost by this time. Out of them the following may be here tentatively mentioned :-

(1-3) *Nijjuttis* on *Sūriyapaṇṇati*,[2] *Isibhāsiya* and *Pañcamaṅgalasuyakkhandha*, (4-5) *Bhāsa* and *Cuṇṇi* on the last of these, (6-8) *Cuṇṇis* on *Nisīha*, *Mahānisīha* and *Jīyakappa*, (9) Pādalipta[3] Sūri's commentary on *Joïsakaraṇḍaga*,[4] (10) Gandhahastin Sūri's commentary on *Āyāra*, (11) Jinabhaṭa's commentary on *Āvassaya*, (12-13) Haribhadra Sūri's commentary on *Āvassaya*, and one on *Piṇḍanijjutti*, (14) a commentary on *Sūyagaḍa*,[5] (15-23) Śīlāṅka Sūri's commentaries on *Aṅgas* III-XI,★ (24) Malayagiri Sūri's commentary on *Jambūddīvapaṇṇatti*,[6] (25) Maladhārin Hemacandra Sūri's *ṭippaṇaka*[7] on *Nandī* and (26) a commentary on *Ovavāiya*.[8] 卐

As already noted, Saṁskṛta commentaries on the *Āgamas* are here spoken of as *Ṭīkā*. This name is applicable to the Saṁskṛta commentaries to the non-*Āgamika* literature, too. There are other names which are used in both the cases e. g. (1) *vṛtti*, (2) *vivṛti*, (3) *vivaraṇa*, (4) vivecana, (5) *vyākhyā*, (6) *varṭīkā*, (7) *dīpikā*, (8) *phakkikā*, (9) *avacūri*, (10) *avacūrṇi*, (11) *arthalava*, (12) *akṣarārtha*, (13) *bālāvabodha*, (14) *pañjikā*, (15) *ṭippaṇaka*, (16) *paryāya* and (17) chāyā. Out of them the *avacūri* and the following are not big commentaries; but they are more or less explanatory notes.

This finishes the discussion about the commentaries of *Āgamas*. So I shall now say a few words about those who have written super-commentaries. Koṭyācārya is perhaps the 1st amongst them in case we neglect *Bhāsas* and *Cuṇṇis* and the extinct *Ṭīkās*. He has written a *Ṭīkā* on *Viśeśā°*, a commentary on

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1. See *D. C. J. M.* (vol XVII, pts. I-III).
2. Quotations from its *Nijjutti* are given by Devabhadra Sūri in his com. on *Saṅgrahaṇi*, a work of his *guru* Śrīcandra Sūri. See Mr. M. D. Desai's work (p. 254) noted on p. 147.
3. He is the author of *Kālajñāna, Praśnaprakāśa*, *Nirvāṇakalikā* etc.
4. See (p. 26) of Malayagiri Sūri's com. on it.
5. Śīlāṅka Sūri in his com. (p. 1ª) on *Sūyagaḍa* says : "व्याख्यातमङ्गमिह यद्यपि सूरिमुख्यः" Believing that this com. is not a *Cuṇṇi*, I take it to be extinct.
6. In *Catalogue of Mss. at Jeselmere* (p. 19) it is said : "इयं मलयगिरीयाऽनुमीयते" If this inference is correct, this name should be dropped. 卐
7. See *D. C. J. M.* No. 1099.
8. I have excluded from this list Jinabhadra Gaṇi's com. on *Viśeśā°* since there is a Ms. of this work in Jesalmere. Vide *Catalogue of Mss. at Jesalmere* (p. 19).

★ See page 212 of addition.

卐 See page 213 of addition. 卐 See page 213 of addition.

an *Āgama* (and there on p. 416 he has styled this *Viśeṣā°* as *vārtika*). Thus his work is a super-commentary on an *Āgama*. In this work he has neither referred to Haribhadra Sūri nor to any work of his, even when he had a chance to do so on pp. 142, 237 and 876. So Ānandasāgara Sūri infers that either Koṭyācārya must be his predecessor or his contemporary. On pp. 978-980 there is an exposition of *jñāna-Naya* and *kriyā-Naya*, and it tallies with one occurring in Haribhadra Sūri's commentary (pp. 488b-490a) on *Āvassaya*. This coincidence may be due to both of them borrowing from Jinabhaṭa's commentary on *Āvassaya*. Koṭyācārya has referred to the *Mūlaṭīkā* of *Āvassaya* in several places e. g. pp. 609, 674, 675, 793, 846 and 855, and this *Mūlaṭīkā* appears to be none else than that of Jinabhaṭa whom he even mentions. Koṭyācārya has hardly mentioned the name of Jinabhadra Gaṇi *kṣamāśramaṇa* but has mostly referred to him by honorifics. This may be owing to his being a grand-pupil or so. For, he cannot be his direct pupil as can be inferred from the following line occurring on p. 224 :-

"भाष्याननुयायि पाठान्तरमिदं...न चेदं भूयसीषु प्रतिषु दृश्यते."

So he may be Jinabhadra's grand-pupil or so.[1] He is referred to as an old

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1. Prof. H. D. Velankar in his *Descriptive Catalogue of Saṅskṛta and Prākrita MSS. in the Library of the Bombay Branch of the Royal Asiatic Society* (vols. III-IV, p. 396; No. 1520) says : "According to Hemacandra, Jinabhadra himself with Koṭyācārya had written a com. on his own Bhāṣya. But I take this to be a slip. It may be that his view is based upon the following line quoted by him in No. 1553 from the *Catalogue of Mss. at Jesalmere* (p. 19) :—

"जिनभद्रगणिक्षमाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादि(हरि)गणिमहत्तरेण०"

The full quotation is given as under at the end of a Ms. of a com. on *Viśeṣā°* the Ms. which is dated as *Saṁvat* 1491 and which is noted on p. 246 of *A Descriptive Catalogue of Mss. in the Jain Bhandars at Pattan* :—

"सूत्रकारपरमपूज्यश्रीजिनभद्रगणिक्षमाश्रमणप्रारब्धा समर्थिता श्रीकोट्याचार्यवादिगणिमहत्तरेण श्री विशेषावश्यकलघुवृत्तिः"

The word हरि in the 1st quotation seems to be added by the late Mr. C. D. Dalal, who probably thought वादि to be a misreading for वाहरि. If so, it is wrong. Prof. Velankar seems to have taken this quotation as coming from the pen of Hemacandra. But, from p. 17 of *A Des. Cat of MSS. in the Jain Bhandars at Pattan* it appears that it occurs in a MS. of Koṭyācārya's work. Whatever it may be, I am unable to accept his view unless I get a satisfactory reply to each of the following querries :—

(i) Does this quotation occur in other Mss ? And, if so, what are those Mss ?

(ii) Who is the father of this quotation ?

(iii) Does the word *Samarthita* convey the idea of collaboration ?

(iv) If Koṭyācārya had helped Jinabhadra Gaṇi as suggested by Prof. Velankar, they would be contemporaries. And, in that case how can the inference drawn from the line भाष्याननुयायि... be reconciled with this view ?

commentator by Maladhārin Hemacandra Sūri in his commentary on *Viśeśā°*. So he must be a senior to him at least by about 300 years or so. Ānandasāgara Sūri says that since in the time of Haribhadra Sūri Ambā, Kuṣmāṇḍī and others are mentioned as *vidyās* and Vidyārāja Harinaikamiṣin* for *mantra* whereas Koṭyācārya mentions only Kuṣmāṇḍī *vidyā* and Hariṇaikamiṣi *mantra*, the latter must be a predecessor of the former. If this argument is correct, we must assign to Koṭyācārya, a date[1] prior to that of Haribhadra Sūri, and in that case there remains no possibility of identifying Koṭyācārya with Śīlāṅka Sūri, the commentator of *Āyāra*, though so done by Prof. H. D. Velankar in No. 1520.

As regards others who have written super-commentaries in Saṁskṛta, Maladhārin Hemacandra Sūri and Śrīcandra Sūri may be here mentioned.

Now we may take up the question about the date of Saṁskṛta commentaries of the *Jaina* canon. But, before doing so we may mention the fact that though it is difficult to exactly define the periods of the various strata underlying the four types of commentaries on the *Āgamas* two of which are often much intermingled, yet it should not be forgotten that they serve "as a depository of very many ancient, historical or semi-historical traditions on the one hand, and of a great mass of popular narrative themes of the other."[2]

About the date of the Saṁskṛta commentaries pertaining to *Jaina* canonical literature it may be safely asserted that they had been composed even before the time of Haribhadra Sūri. If we do not confine ourselves to this *Āgamika* literature, we can very well point out *Vācakavarya Umāsvāti*'s *Bhāṣya* on his excellent work Tattvārtha as the oldest *Jaina* Saṁskṛta commentary, that has come to our hands. Besides, this *Bhāṣya* stands first amongst the *Jaina* Saṁskṛta *svopajña* commentaries available at present. Several *Jaina* authors[3] have written *svopajña* commentaries to their works written in Prākṛta and Saṁskṛta, and so far as the *Āgamas* are concerned only two names viz. those of Bhadrabāhusvāmin and Jinabhadra Gaṇi *Kṣamāśramaṇa* may be mentioned.

The exegetical literature of the *Āgamas* is not only in Saṁskṛta and Prākṛta; for, it is in Gujarātī, too. The Gujarātī commentaries are given

1. Anandasāgara Sūri considers it to be the 10th century of *Vīra* era.
2. See *A His. of Ind. Lit.* (vol. II, p. 484).
3. (1) Candrarṣi *Mahattara*, (2) Haribhadra Sūri, (3) the celebrated polygrapher, Hemacandra Sūri, (4) Munisundara Sūri, the *sahasrāvadhānin* and (5) Nyāyaviśārada Nyāyācārya Yaśovijaya Gaṇi may be cited as the *Śvetambara* authors, and Akalaṅka and Vidyānandin as *Digambara* ones.

★ See page 213 of addition.

different names such as (1) *Ṭabo*,[1] (2) *Bālāvabodha*, (3) *Akṣarārtha*, (4) *Vārtika*, (5) *Bhāṣā-ṭīkā* etc. The words *Ṭabbo*, *Ṭabā*,[2] *Ṭabu*,[3] *Ṭabanka*[4] and *Ṭabārtha*[5] are also used for *Ṭabo*, and the last has *Stabakārtha* for its Saṁskṛta equivalent. It means a small commentary. Words such as *Bālāvabodha* need no explanation. There are Gujarātī commentaries for several *Āgamas*. For instance we have *Ṭabos* for *Aṅgas* III, X and XI, *Jambūddīvapaṇṇatti*, *Nirayāvalisuyakkhandha*, *Mahānisīha*, *Vavahāra*, *Kappa*, *Uttarajjhayaṇa*, *Saḍāvassaya*, *Caüsaraṇa* and *Aurapaccakkhāṇa*, *Bālāvabodhas* for *Aṅgas* I, III and VI, *Uttarajjhayaṇa*, *Saḍāvassaya*, *Santhāraga* and *Nandī*, *Akṣarārtha* for *Aurapaccakkhāṇa* and *Vārtika* for *Āyāra* and *Aṇuogaddāra*.[6]

I have not come across commentaries on *Āgamas* which are written in Hindi,[7] Kannaḍa and such other regional languages of India. So I shall end this topic by noting that the Gujarātī commentaries were composed at best in the 13th century[8] or so when Gujarat became a powerful centre of *Jaina* activities[9] and when *Jaina* saints commenced to preach and explain their holy canon in Gujarātī. Anyhow these commentaries cannot be dated earlier than the Gujarātī language itself. Perhaps there must have been some commentaries in Apabhraṁśa, too, from which the old Gujarātī language is derived. But none seems to be available now.

Up to the time of Vajrasvāmin, there were 4 *anuyogas* for each of the *Āgamas*. But, since Āryarakṣita Sūri specified the *anuyogas* for different

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1. In the *Catalogue of Mss. of the Līmbḍī Bhaṇḍāra,* the word Stabbaka is used in this sense. See pp. 2, 5 etc.
2. This is the designation used by H. T. Colebrooke. See Prof. A. B. Keith's *Descriptive Catalogue of the Mss. in the Library of the India Office* (p. 1257).
3. See *D. C. J. M.* (vol. XVII, pt. I, p. 186).
4. This word occurs in the Ms. (702 c cf 1899-1915, B. O. R. I) of Śāntisāgara's *Ṭabo* of *Bandhasāmitta*.
5. See *D. C. J. M.* (vol. XVII, pt. I, p. 230).
6. For description of the corresponding Mss. see *D. C. J. M.* (vol. XVII, pts.I-III).
7. *Vacanikā* is a name for a Hindī com. usually belonging to a *Digambara* school which seems to designate *sūtra* as *Kaphī*.
8. Pārśvacandra, pupil of Sādhuranta has written a *Bālāvabodha* on Āyāra. One of its Mss. is dated as *Saṁvat* 1606.
9. It was from the 5th century of the *Vikrama* era that *Jainas* had begum to settle in Gujarat, and by the 12th or 13th century, Gujarat had become a chief centre of Jainism. This is what Muni Kalyāṇavijaya says in his intro. (pp. 11-12) to the Gujarātī translation of *Prabhāvakacaritra*.

Āgamas, 3 *Anuyogas* out of 4 for the various *Āgamas* became extinct. Jinaprabha Sūri furnishes us with a specimen[1] where we see the application of all 4 *anuyogas*. Vide *Anekārtharatnamañjuṣā* (pp. 127-133). These *anuyogas* may be regarded as exegesis.

The English translations[2] (and the like) of the *Āgamas* may not be looked upon as forming a part and parcel of the exegetical literature of the *Āgamas*; but such is not the case with the critical notes thereon. Even then I cannot express any opinion about them as I have not gone through all of them. So I shall simply mention Dr. P. L. Vaidya's editions of the *Aṅgas* 7 to 9 and 11, the *Uvaṅgas* II (Part II) and VIII and XII wherein he has given glossary, notes and introduction.

Before I conclude this chapter I may note that *Saṅgahaṇis*[3] are in a sense a type of exegetical literature, and it consists of verses in Prākṛta–the verses which are so to say mnemonic.[4] It seems some *Saṅgahaṇis* have got mixed up with their corresponding *Āgamas*. *Saṅgahaṇīgāhās* occurring in *Aṅga* V (vide p. 127), *Jogasaṅgaha* and *Paḍikkamaṇasaṅgahaṇi* are probably some of them. There is *Isibhāsiyasaṅgahaṇī*. Besides these, as noted on p. 15 there were *Saṅgahaṇīs* for *Uvaṅgas*, and their authors were *Daśapūrvadharas*.

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1. It is v. 336 of *Āvassayanijjutti*, and it begins with पउमाभ.
2. Out of them the following may be here noted :-

   Āyāra and *Pajjosaṇākappa* are translated (in A. D. 1884) into English with introduction, notes and an index by Prof. Jacobi, and they form vol. XXII of *S. B. E.* He translated in A. D. 1895 *Sūyagaḍa* and *Uttarajjhayaṇa* on the same lines. This forms *vol. XLV of S. B. E. Dr. Rudolf A. F. Hoernle translated the 7th Aṅga in A. D. 1888–*1890, 卐 and Dr. L. D. Barnett the 8th and the 9th *Aṅgas* in A. D. 1907. Dr. Schubring translated and annotated *Dasaveyāliya* in A. D. 1932 and Prof. K. V. Abhyankara, too, in the same year. Mr. A. T. Upadhye has translated the 11th *Aṅga* with notes etc. in A. D. 1935. Prof. H. B. Gandhi has translated and annotated *Rāyapaseṇiya* in A. D. 1938, and Prof. N. V. Vaidya has recently translated some chapters of the 6th *Aṅga*. The latter had translated *Aṅgas* VIII and IX in 1937. 卐
3. This word is used in *Pakkhiyasutta* (p. 66^b) and in *Pupphiyā* (the last *sutta*). 卐
4. This is the inference I draw from *saṅgahaṇīgāhās* occurring in *Aṇuogaddāra* (s. 130, p. 145^b), *Pajjosaṇākappa* (s. 117) etc.

卐 See page 213 of addition.

卐 See page 213 of addition.

卐 See page 213 of addition.

VII

COMPARISON AND EVALUATION

The *Jaina* contributions are vast, varied and valuable. They have enriched in no small measure the treasures of the Indian literature. But, even then, till recently, their value was not probably realized.[1] The *Jaina* contributions have many new things to suggest; but this requires a deep and

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1. Prof. A. Weber has said very little about the *Jaina* literature in his famous *Lectures on the History of Indian Literature* (2nd German edn., 1876). But that was not his fault; for, it may be ascribed to the state of knowledge at that time. He made up this deficiency by giving a splendid account of the *Jaina* literature in the "Indische Studien" vols. XVI and XVII (1833-85) and in his Reports on *Jaina* Mss. in the Royal Library at Berlin (1888-91). He was the very pioneer of the Jaina Studies in Europe.

   "The brilliant and much-read book on the Literature and Culture of India by *Leopold von Schrader*, published in 1887, devotes half a page to the sect of the Jainas without even mentioning anything about Jaina literature."

   This is what is said by Prof. Winternitz in *The Jainas in the History of Indian Literature* published in "Indian Culture" (vol. I, No. 2, p. 143).

   History of Sanskrit Literature by the late Prof. A. A. Macdonell, published in 1900 has nothing to say about the *Jaina* literature.—*Ibid.*, p. 143.

   A. Baumgartner in his learned compilation *Die Literaturen Indiens und Ostasiens* (forming a part of a voluminous *Geschichte der Weltliteratur*, 3rd and 4th edn. 1902) devotes 4 pages to the *Jainas* and their literature, and winds up this topic by quoting the following line from E. Washburn Hopkin's *Religions of India* (Boston, 1895, p. 296 f.) :—

   "The *Jainas* have no literature worthy of that name ."—Ibid., p. 143.

   R. W. Frazer in his *Literary History of India* (1898) has well pointed out on p. 310 f., the great influence the *Jainas* have exercised on the Dravidian literature of the south India but he has nothing to say about *Jaina* literature and its place in the Saṁskṛta and Prākṛta literature of India.—*Ibid.*, p. 144.

   H. Oldenburg in *Die Literatur des alten Indian*, published in 1903 disposes of the *Jainas* in three lines.—*Ibid*, pp. 143-144.

scientific study. This is borne out by Prof. Winternitz who sounded a clarion call and awakened us from lethargy by contributing his scholarly quota-writing 172 pages on the religious literature of the *Jainas* in his marvellous work "*A History of Indian Literature*" vol. II. He says :-

"In the English translation of Vol. II of my "*History of Indian Literature*" which has been just published. I had to devote 172 pages to *Jaina* literature. But I have treated in these pages only the *religious* literature, while reserving the non-religious poetical and scientific literature of the *Jainas* to the third volume of my book. I am, however, fully aware that I was not able to do full justice to the literary achievements of the *Jainas*. But I hope to have shown that the *Jainas* have contributed their full share to the religious, ethical, poetical and scientific literature of ancient India." –*Ibid.*, p. 144.

The subject that I have selected for this book debars me from entering the majestic domain of the non-canonical literature[1] of the *Jainas* on the one hand, and the magnificient archive of their religious literature (which for some reason or other could not be completely included in the canonical literature), on the other.

With these preliminary remarks I shall proceed to examine the relative value of the canonical literature of the *Jainas* – a subject which has been incidentally hinted at, in the foregoing chapters.

Languages – To begin with, we may take a survey of the linguistic field. Prākṛta as a language holds no insignificant a place therein. It has several varieties,[2] Pāli, Addhamāgahī and Sorasenī being some of them. Just as we owe the existence of the Pāli literature to the *Bauddhas* and that of Avesta and Pahlavi to the *Zoroastrians*, so for the varied and vivid specimens of the Addhamāgahī literature, we are grateful to the *Jainas*. As a crest-jewel of Addhamāgahī specimens I may mention *Āyāra* (I, 1). To my mind, its reading appears as if the very words of the first sermon delivered by Lord Mahāvīra or by his first apostle Indrabhūti are embodied herein; for, I notice here that there is sublimity in thought, serenity in expression and veracity in words. In short it is a panacea for the afflicted and aspirants after truth.

Had the *Jainas* not resorted to Addhamāgahī language and developed

1. This topic has been discussed by me in *A Comprehensive History of the non-canonical Literature of the Jainas*, but this work can be published only after the war is over.
2. See Dr. S. M. Katre's article *Names of Prakrit Languages* published in "A Volume of Indian and Iranian Studies presented to Sir E. Denison Ross, Kt. C. I. E."

and preserved it as they have done, perhaps we would not have been in a position to explain some of the forms and words occurring in the *Ṛg-Veda*, *Śuklayajuḥprātiśākhya*, *Atharvasaṁhitā*, *Taittirīyasaṁhitā*, *Vājasaneyisaṁhitā*, *Śatapatha Brāhmaṇa*, *Gopatha Brāhmaṇa*, *Taittirīya āraṇyaka* etc.[1]

Now a word about Apabhraṁśa language. It appears that the Apabhraṁśa literature consists mostly of the *Jaina* works, those composed by the non-*Jainas* being few and far between. Hemacandra Sūri is the Pāṇini of *Apabhraṁśa* grammar, and he has quoted several verses from the works of his predecessors. It remains to be ascertained if the following verse occurring in Śīlāṅka Sūri's com. (p. 107) on *Sūyagaḍa* is found in any of his works :-

"कोद्धायओ को समचित्तु
काहोऽवणाहिं काहो दिज्जउ वित्त ।
को उग्घाडउ परिहियउ परिणीयउ को व कुमारु
पडियउ जीव खडप्फडेहिं बंधइ पावह भारु ।"

Probably 卐 the following verse, too, occurs in this commentary

"वरि विस खइयं न विसयसुहु इक्कसि विसिण मरंति । विसयाविस पुण घारिया णर णरएहिं वि पडंति ॥"

卐 These verses help us to some extent in fixing the period of the origin of Apabhraṁśa literature, though it may be argued that the very fact that the Addhamāgahī language also known as Ārṣa and Ṛṣibhāṣita is defined as one consisting of 18 *Deśī bhāṣās*★ distinctly suggests that Apabhraṁśa is very very old and can be said to have its origin at least as early as the composition of the *Jaina* canon.

I may now turn to the Saṁskṛta language. We do not come across any *Jaina* canonical treatise which is written in Saṁskṛta; but, if we can believe that the *Puvvas* were composed in Saṁskṛta (vide p. 82), their bulk can speak volumes about the *Jaina* contributions in Saṁskṛta. But, as these *Puvvas* are now extinct, I may refer to the *Cuṇṇis*★ and Saṁskṛta commentaries on the canonical treatises. Just as in the *Vaidika* mythology, we hear about the Nṛsiṁha *avatāra* (the 4th incarnation) of Viṣṇu and about Ardhanārīśvara *rupa* (form) of Mahādeva, so in the *Cuṇṇis* almost in every sentence we come across a portion in Prākṛta[2] followed by a portion in Saṁskṛta. This hybrid as some might term it, is probably due to the transitional period when an attempt was slowly but surely being made to compose the *Jaina* exegetical

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1. For illustrations see *Pāia-sadda-mahaṇṇava* (vol. IV, intro., p. 11). Dr. P. D. Gune's *An Introduction to Comparative Philology* (p. 192) may be also consulted.

2. At times this presents some features to be had in the Śaurasenī language.

卐 See page 213 of addition. 卐 See page 213 of addition.

★ See page 213 of addition. ★ See page 213 of addition.

canonical literature in Saṁskṛta and not in Prākṛta as before. Is there any parallel instance of this type anywhere else ?

Saṁskṛta language has been freely and fairly resorted to by Haribhadra Sūri and other saints who followed him, while they were engaged in composing Saṁskṛta commentaries on the *Jaina* canon. These commentaries and the Saṁskṛta quotations occurring in *Cuṇṇis* enrich the Saṁskṛta literature.

In the end I may say that the Gujarātī commentaries on the *Āgamas* are very helpful for the study of the old Gujarātī language.

Intonation – It seems that most of the people are under the impression that intonation is associated with the *Vedas* only, so far as the Indian literature is concerned. But it is not so; for, in *Aṇuogaddāra* (s. 151) we find the word *ghosa* used while defining this *sutta* and while indicating as to how it shold be pronounced. This word *ghosa* meaning *udāttādisvaraviśeṣā* occurs in *Vavahāra* (X), too. In *Tattvārtha* which is a compendium of a portion of the preachings of *Arhat* as stated in its *Bhāṣyakārikā* (v. 22) we have in IX, 25, the word *āmnāya*. It is explained as under in its *Bhāṣya* (p. 258) :-

"आम्नायो घोषविशुद्धं परिवर्तनं गुणनं, रूपादानमित्यर्थः ।"

Siddhasena Gaṇi while commenting upon it observes on p. 258 :

"आम्नायोऽपि परिवर्तनं उदात्तादिपरिशुद्धमनुश्रावणीयम्यासविशेषः."

From this it will be clear that *udātta*, *anudātta* and *svarita* are associated with the canonical literature of the *Jainas*, too; but, strange to say that neither do we come across any *Jaina* Mss. of these works indicating *udātta* etc., nor do we find any *Jaina* saint reciting their holy scriptures by paying attention to *udātta* etc.

Versified commentaries – A work may be either in prose or in verse. Usually the text is in prose, and at times it is in verse. But, probably a versified commentary is a novelty, and the fact that we have at least two versified commentaries[1] on one and the same text of the canonical literature of the *Jainas*, is still a greater novelty. For, I do not think that in the Indian literature there is any parallel to this feature of the *Jaina* literature. 卐

Synonyms[2] – We have already noticed that *egattha* is one of the

1. One of them is a *Nijjutti* and the other a *Bhāṣa* or at times *Bhāṣās*.

2. These occur in Śūdraka's *Mṛcchakaṭika* (Act I, v. 18, 21, 22, etc.).

卐 See page 213 of addition.

features of *Nijjutti*, and it should be so; for, otherwise a commentary is not worth the name. A thing or a point gets correctly understood, when synonyms are suggested.[1] This is one of the reasons[2] why even in the original texts we find at times words practically having the same meaning used in one and the same sentence. Some of the *Bauddha* texts may be cited as parallels. The *egaṭṭhas* of several words are referred to in Chapter VI. To this list may be added *egaṭṭhas* of *nikkheva* (v. 150), *sutta* (v. 174[3]), *aṇuoga* (v. 187) and *vihi* (v. 208) given in *Kappanijjutti* above referred to.

Some scholars go to the length of suggesting that the *egaṭṭha* we come across in the *Nijjuttis* is a progenitor of lexicography. If so, it immensely adds to the value of the canonical literature of the *Jainas*. I may add that at times the synonyms are purely *Deśya* words,[4] and hence they are very useful for the study of languages of olden India.

Nikkheva[5] – *Nikkheva* is another constituent of *Nijjutti*, and it seems to be a special feature of the *Jaina* literature. I think it owes its origin to *aṇekāntavāda* popularly known as *syādvāda*. It leaves no room for confusion so far as metaphysical discussions are concerned. For, every object is denoted by a word, and every word is usually seen to be used in four senses viz. *nāman*, *sthāpanā*, *dravya* and *bhāva*. Out of them *dravya* has further varieties, and they are to be met with, in several *Jaina* works e. g. *Aṇuogaddāra* (s. 8-27). Here the word *āvassaya* is discussed, and all the varieties pertaining to it are noticed therein.

Nirutta – *Nirukta* is an etymological interpretation. It is a name of one of the six *Vedāṅgas*, and it contains glossarial explanation of obscure words occurring in the *Vedas*. It is also a name of Yāska's commentary on the *Nighaṇṭu*;

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1. Cf. "नानादेशजविनेयगणासम्मोहार्थमागमे द्रुमपर्यायशब्दान् प्रतिपादयन्नाह"
   —Haribhadra's com. (p. 17[b]) on *Dasaveyāliya*.
2. Cf. the following verse of *Kappanijjutti* :-
   "वंधाणुलोमा खलु सुत्तम्मि य लाघवं असम्मोहो । सत्थगुणदीवणा वि य एगट्ठगुणा हवंतेए ॥१७३॥"
3. "सुय सुत्त गंथ सिद्धंत सासणे आण वयण उवएसो । पण्णवणमागमे इय एगट्ठा पज्जवा सुत्ते ॥१७४॥"
   In v. 179 the etymology of *siddhānta* (scripture) is given, and in v. 181-183 4 types of a scripture are outlined.
4. See Haribhadra Sūri's com. (p. 17[b]) on *Dasaveyāliya*.
5. The *nikkevas* of several words have been already noted. So it will suffice if I add that those of *maṅgala*, *inda*, *nandī*, *suya*, *sutta*, *gantha* and *vayana* are treated in *Kappanijjutti* mixed up with its *Bhāṣa* in its verses 5, 12-15, 24, 175-177, 178 and 185 respectively.

but it may be noted that this is not the name given by Yāska himself. This topic of *nirukta* (Pr. *nirutta*) is discussed in *Aṇuogaddāra* (s. 130; p. 150ᵃ) etc. Some of the words for which *niruttas* occur in *Nijjuttis* are noted by me in Chapter VI. So I shall here simply add that in v. 188 of *Kappanijjutti* with its *Bhāṣa*, *nirutta* is defined, and its two varieties viz. *sutta-nirutta* and *attha-nirutta* are mentioned, and in v. 29-30 of *Dasaveyāliyanijjutti*[1] the word *ajjhayaṇa* is derived. All the extant *Nijjuttis* more or less indulge in the discussion of *niruttas*. So it will be a matter of great pleasure, if some one undertakes to collect and co-ordinate them; for, it will be then easy to compare these etymologies with ones discussed elsewhere. This is another instance how the Indian literature gets enriched by *Jaina* contributions.

Grammar – The canonical literature furnishes us with some grammatical information, which has its own importance[2], though it does not by any means add to occur stock of knowledge by way of an original contribution. To begin with, *Āyāra* (II, 4, 1; s. 355) mentions 3 numbers, 3 genders, 3 tenses and 3 persons. *Ṭhāṇa* (s. 609) deals with 8 cases and their functions. The pertinent portion occurs almost *ad verbatim* in *Aṇuogaddāra* (s. 128). This latter work notes in s. 130 *bhāvappamāṇa* and its 4 varieties viz. *sāmāsiya*, *taddhiya*, *dhāuya* and *niruttiya*. Under the 1st variety, 7 kinds of compounds are noted along with their illustrations. The 2nd variety is eight-fold. Herein while explaining *siloanāma* Maladhārin Hemacandra Sūri says that since *Śabdaprābhṛta* is extinct, it is not possible to explain it in its entirety. Under the 3rd variety we have "भू सत्तायां परस्मैभाषा एध वृद्धौ" etc., whereas under the 4th we have etymologies attended to e.g. "मह्यां शेते महिषः" etc. This portion is to some extent in Saṁskṛta which is rather unusual. In s. 123 there is an exposition of genders and the corresponding endings (see pp. 111ᵇ-112ᵇ), and in s. 124 that of euphony. Verse 325 of *Kappanijjutti* mixed up with its *Bhāsa* mentions 5 types[3] of *paya* – a topic discussed in s. 125 of *Aṇuogaddāra*, and v. 326, 4 types of *payattha* such as *sāmāsiya* etc., already noted. In the commentary (p. 3) to v. 2 of this work, it is noted that certain[4] letters and the dual number have no place in Prākṛta whereas in the commentary (p. 99) on v. 326, are

1. Haribhadra Sūri in his com. on this work mentions etymologies of some words e. g. धर्म (p. 21ᵃ), विषय (p. 22ᵃ), चरित्र (p. 23ᵃ), श्रमण (p. 23ᵃ) etc.

2. For instance, it is in Prākṛta. Bharata's *Nāṭyaśāstra* (XVII, pp. 367-369) is another example of this type; for, it mentions in Prākṛita some characteristics of this language. Further the Āgamas give us an idea about concord in Prākṛita works–a topic discussed by Prof. A. M. Ghatage in his article entitled *Concord in Prākṛit-Syntax* and published in the "Annals of B. O. R. I." (vol. XXI, pts. I-II, pp. 73-96).

3. "नाम निवाउवसग्गं अक्खाइय मिस्सयं च नायव्वं । पंचविहं होइ पयं लक्खणकारेहिँ निद्दिट्ठं ॥३२५॥"

4. See *Viśesā*° (v. 3455). It begins with "एत्थ भयंताईणं"

given the names of 7 kinds of compounds along with their examples, 8 varieties of *taddhita* etc. Koṭyācārya in his commentary (p. 129) on *Viśeṣā*° quotes a verse[1] whereby we learn that in Prākṛta, the dual number is represented by the plural, and the dative case is replaced by the genitive.[2]

Poetics – As noted on p. 161 *Aṇuogaddāra* (s. 130) mentions 9 *kāvyarasas* along with their illustrations. Therein the mention of *vedaṇaä* as one of the *rasas* seems to be unique.[3] Incidentally I may state that *Ṭhāṇa* supplies us with a lot of *upamās*,★ and various descriptions[4] occurring in the *Āgamas* show the poetical ability of the authors concerned.

Sutta – Leaving aside the 1st *suyakkhandha* of *Sūyagaḍa* and the 6th *ajjhayaṇa* of its 2nd *suyakkhandha*, and several *ajjhayaṇas* of *Uttarajhyaṇa* and some of the *Païṇṇagas*, we have the rest of the *Jaina* canon mostly written in prose. They consist of small sentences which are styled as *sūtras*[5] (Pr. *suttas*), and this is supposed to have led to every *Āgama* being designated as *sūtra*.[6] Even Prof. Winternitz uses this terminology; for, he has used the word *Āyāraṃgasutta* in his article (p. 147) referred to on p. 206, fn. 1[7]. It

1. Its 2nd foot is quoted by Haribhadra Sūri in his com. (p. 1ᵇ) on *Dasaveyāliya*.
2. For details see my article *Grammatical topics in Pāiya* to be 卐
3. For details see my article "વેદણ રસ" published in *Mānasī* (vol. VI, No. 1, pp. 19-24).
4. Some of these are noted in the foregoing pages. To these may be added the description of Kacchulla Nārada given in *Nāyādhammakahā* (I, XVI; s. 122) and that of a person to be executed occurring in *Vivāgasuya* (II; §37).
5. This word is used in the Indian literature of olden days in various senses :

   (i) A short rule, a concise sentence or an aphorism used as an aid to memory. This is what is conveyed by the following verse :—

   "अल्पाक्षरमसन्दिग्धं सारवद् विश्वतोमुखम् । अस्तोभमनवद्यं च सूत्रं सूत्रविदो विदुः ॥" —Cf. p. 194, fn. 4.

   The main idea is to achieve the utmost economy of language that can be had without marring the intended sense.

   (ii) A work consisting of pithy sentences e. g. *Aṣṭādhyāyī* known as *Pāṇinisūtra*.

   (iii) A work having short sentences where the utmost verbal economy is not strictly aimed at. The *Prātiśākhyas, Śrautasūtras, Gṛhyasūtras* and *Dharmasūtras* are the works which may be cited as instances.

   (iv) A discourse or a sermon. This meaning is applicable to the sacred works of the *Jainas* and the *Bauddhas*.
6. I am inclined to believe that this word here means a scripture and not a pithy sentence, though both these meanings are conveyed by this word.
7. It remains to be ascertained as to who was the first to have added the word *sutta* as a suffix to the name of an *Āgama*. I do not think that the author of the work concerned, has done so.

★ See page 213 of addition. 卐 See page 214 of addition.

is true that these *suttas* appear at times as disconnected members of a joint family.[1] Commentators have tried their level best to show how a subsequent *sutta* is connected with the preceding one; but, even then this has failed to satisfy some of the modern critics. The nature of some of the *suttas* is such that the free translation is desirable, and Mr. G. J. Patel in his *nivedana* (p. 5) to *Āyāra* has already said so, while justifying as to why he has preferred *chāyānuvāda* to the literal translation. In doing so he has said that the method he has adopted is one approved of by Prof. A. B. Dhruva[2]. In this very *Āyāra* we find that Prof. Schubring splits up sentences – *suttas* in a way that differs from one to be noticed in the Āgamodaya Samiti edition. So it seems that the *suttas* are so composed that there is ample space for such differences of opinion. Perhaps this is true not only in the case of the *Jaina suttas* but also in the case of some of the *Bauddha suttas* and *Vaidika sūtras*, too.

The word *sutta* is used in special senses in the *Jaina* canon. 卐 One of them is defined* as under in *Kappanijjutti* mixed up with its *Bhāṣa* :-

"अप्पग्गंथ महत्थं बत्तीसादोसविरहियं जं च । लक्खणजुत्तं सुत्तं अट्ठहि य गुणेहिँ उववेयं ॥२७७॥"

From this it will be seen that brevity of expression is only one of the characteristics of a *sutta*, the others being absence of 32 defects and presence of 8 attributes. These 32 defects are treated in v. 278-281, and the 8 attributes in v. 282. Verses 310[3] gives the various etymologies of the word *sutta*, and they, too, point out the special significance of this word. Verse 285[4] defines a *sutta* spoken of by an omniscient being, and v. 315 mentions 3 varieties of *sutta* from two different stand-points. From one angle of vision, *sutta* is three-fold viz. *sannā-sutta*,[5] *kāraga-sutta*,[6] and *payaraṇa-sutta*,[7] and from another it is of two kinds viz. *ussaggiya* and *avavāiya*. In the commentary (p. 97) on v. 318, 3 varieties* of a *sūtra* are differently noted. They are : *utsargasūtra*, *apavādasūtra* and *utsargāpavādasūtra*.[8] Further, this

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1. They can be grouped as has been done by Mr. G. J. Patel in his translation of *Aṅga* V.
2. "આયારંગસૂત્રનો આ અનુવાદ સૂત્રકૃતાંગના અનુવાદની માફક છાયાનુવાદ જ છે. જૂનાં આગમોની બાબતમાં એ અનુવાદપદ્ધતિ જ વધુ ઉપયોગી છે, એમ આચાર્યશ્રી આનંદશંકરભાઈ જેવા શાસ્ત્રજ્ઞ પંડિતોએ પણ કબૂલ કર્યું છે.
3. सुत्त तु सुत्तमेव उ अहवा सुत्तं तु तं भवे लेसो । अत्थस्स सूयणा वा सुवुत्तमिइ वा भवे सुत्तं ॥३१०॥"
4. "अप्पक्खरमसंदिद्धं सारवं विस्सजोमुहं । अत्थोभमणवज्जं च सुत्तं सव्वन्नुभासियं ॥२८५॥"

5-7. *Āyāra* (I, 2, 5, 88), *Viāhapaṇṇatti* (I, 9, 79) and *Namipavajjā* are the respective instances of these *suttas*.

8. By adding *vihi-sutta, ujjama-sutta, vaṇṇaya-sutta* and *bhaya-sutta* to these 3 varieties we get 7. See *Ārhatadarśanadīpikā* (p. 816).

卐 See page 214 of addition. ★ See page 214 of addition. ★ See page 214 of addition.

commentary adds *apavādotsargasūtra* to these three and thus notes 4 varieties of a *sutta*.[1] It also furnishes us with corresponding examples. This exposition of the various varieties of a *sutta* has its own value, even when it has a parallel in the non-*Jaina* literature.

The word *sutta* has several Saṁskṛta equivalents such as *supta*, *śruta*, *sūkta*, *śūtra*, *stotra* and stotras. Out of these the last two are here, out of question. And so is the 1st meaning of *sūtra* out of 3 viz. (i) a prologue of a drama (vide *Mohaparājaya* 48), (ii) a scripture (vide *Ṭhāṇa* iv, 4) and (iii) a thread. The meaning 'thread' is acceptable; for, it can be construed as a thread of tradition – the tradition preserved and perpetuated by a succession of *Tīrthaṅkaras*.

There are two allegations made by some of the scholars[2] regarding the word *sutta* used by the *Jainas* and the *Bauddhas*. They are :

(i) The word *sutta* is used in the loosest sense possible.

(ii) The name *sūtra* is adopted "for the canonical writings more as a sort of formal counterpoise or set-off against Brahmanism than with a view to imitating the style and modes of expression of the Brahmanical sūtra literature."[3]

May I request these scholars and those who hold similar views to go through my exposition of *sutta* and to pronounce their verdict in this connection after linking it with the *Jaina* tradition that every *sutta* was originally associated with 4 *anuyogas* and that a *sutta* has got a number of meanings ?[4] Incidentally I may add that some of the *Brāhmaṇas* and *Upaniṣads* are said to be loose in style, wanting in compactness and full of

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1. A *sutta* becomes six-fold when two more varieties of it viz. *utsargotsargasūtra* and *apavādāpavādasūtra*, are taken into account along with this. *Ibid.*, pp. 818-819.
2. Prof. Jarl Charpentier is one of them. In his intro. (p. 32) to his edition of *The Uttarādhyayanasūtra* he says : "It may further be noted that the term *sutra* is in reality very inappropriate to the sort of compositions included in the Siddhanta, inasmuch as we usually understand by *sūtra's* the very short and concise compendiums of ritual, grammar, philosophy and other sciences. But *sūtra* has apparently another sense amongst the Jains and Buddhists, and there is little doubt that it was their purpose in adopting this name rather to contest the claims of their Brahmanical opponents to be solely in possession of real canonical works than to imitate the style and modes of expression of the Brahmanical *sūtra*-literature."
3. See *The Daśavaikālikasūtra : A Study* (p. 19).
4. Cf. "अनन्तगमपर्यायत्वात् सूत्रस्य" occurring in Haribhadra Sūri's com. (p. 4[a]) on *Dasaveyāliya*.

dreary repetitions.[1] If so, it is perhaps owing to the mode of the theological style of olden days in India.

Gata-pratyāgata-sūtras[2] – one of the striking features of *Āyāra* is that it consists of a number of *gata-pratyāgata-sūtras*. They may be roughly designated as *samavyāptika-sūtras* or double-baralled pithy sentences. These *sūtras*, though simple, are more than forcible in producing a desired effect on the listener. As specimens I may note the following :-

"जे लोयं अब्भाइक्खइ से अत्ताणं अब्भाइक्खइ
जे अत्ताणं अब्भाइक्खइ से लोयं अब्भाइक्खइ." (s. 23 & 32)

"जे दीहलोगसत्थस्स[3] खेयण्णे से असत्थस्स खेयण्णे;
जे असत्थस्स खेयण्णे से दीहलोगसत्थस्स खेयण्णे." (s. 33)

"जे गुणे से आवट्टे; जे आवट्टे से गुणे." (s. 41)
"जे अज्झत्थं जाणइ से बहिया जाणइ."

"जे बहिया जाणइ से अज्झत्थं जाणइ" (s. 57)

"जे गुणे से मूलट्ठाणे; जे मूलट्ठाणे से गुणे" (s. 63)

"जहा अंतो तहा बाहिं; जहा बाहिं तहा अंतो" (s. 94)

"जे अणन्नदंसी से अणण्णारामे; जे अणण्णारामे से अणन्नदंसी." (s. 102)

"जे पज्जवज्जायसत्थस्स खेयण्णे से असत्थस्स खेयण्णे;
"जे असत्थस्स खेयण्णे से पज्जवज्जायसत्थस्स खेयण्णे."(s. 110)

"जं जाणिज्जा उच्चालइयं तं जाणिज्जा दूरालइयं
"जे जाणिज्जा दूरालइयं तं जाणिज्जा उच्चालइयं" (s. 119)

"जे एगं जाणइ से सव्वं जाणइ; जे सव्वं जाणइ से एगं जाणइ" (s. 123)

"जे आसवा ते परिस्सवा, जे परिस्सवा ते आसवा." (s. 131)

"जे अणासवा ते अपरिस्सवा, जे अपरिस्सवा ते अणासवा". (s. 131)

Praśnottara paddhati – We are even now in the dark about many things and phenomena. One of the ways to remove this darkness and to aquire the right sort of knowledge is to make an inquiry. This means putting

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1. See Mr. M. C. Modi's intro, (p. xxxvii) to his edition of *Aṅgas* VIII and IX.
2. This is the designation we come across in Śīlāṅka Sūri's com. (p. 153[a]) on *Āyāra*.
3. दीहलोगसत्थ means fire; for, दीहलोग signifies *vanaspati*. Similarly एज (s. 56) means wind. Words like वसुय (s. 62), आमगंध (s. 88) etc. may be also noted in this connection.

questions either to oneself or to some one else who can enlighten us on the point concerned. Usually the latter course is easy to be followed.[1] This leads to a formation of *praśnottara paddhati*–a method adopted and approved of by even the present educational system. In this method, it is necessary to select pregnant questions. It is perhaps a peculiar feature of the *Jaina* canon that herein we come across entire works embodying such questions. They are *Viāhapaṇṇatti*, *Paṇṇavaṇā*, *Nandī* and *Aṇuogaddāra*. Out of them the first comprises thirty-six thousand (36,000) questions.

Ethics–The *Jaina* ethics[2] is not without its specialities. The doctrine of *ahiṁsā* forms the corner-stone of *Jaina* ethics, and its treatment and scope hold practically a unique place even when other systems of Indian thought which appreciate the virtue of *ahiṁsā*, are taken into account. The doctrine of *ahiṁsā* is not so simple as it appears. It is a subtle science, and the *Jaina* pontiffs[3] have pointed out its various intricacies.[4] Paṇhāvāgaraṇa (s. 21) mentions 60 synonyms of *ahiṁsā* and 30 of *hiṁsā* in s. 2.

Maxims – It is but natural that in works dealing with religion and ethics, one can easily come across maxims – apopthegms (*subhāṣitas*). In the canonical literature we find a lot of them. Mr. G. J. Patel has singled out some of them in his following works :-

1. महावीरस्वामीनो आचारधर्म (जैन आगम 'आचारागं'नो छायानुवाद) pp. 193-203.
2. महावीरस्वामीनो संयमधर्म (जैन आगम 'सूत्रकृतांग' नो छायानुवाद) pp. 241-250.
3. महावीरस्वामीनो अंतिम उपदेश (श्री उत्तराध्ययनसूत्रनो छायानुवाद) pp. 271-281.
4. समीसांजनो उपदेश (श्रीदशवैकालिकसूत्र) pp. 138-146.

The following remark made by Prof. Winternitz in connection with the contents of *Uttarajjhayaṇa* may be here noted :-

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1. Indrabhūti and others did so.
2. It appears that this subject has not attracted as much attention of the scholars as it should, though there are materials whereby a comprehensive treatise can be written in this connection. I know of only three attempts made in this direction. One of them was made by Dr. Charlotte Krause as can be seen from her article *An interpretation of Jaina Ethics*. I think she has written another article in this connection and it has been published in some standard journal of India. I remember to have read one article in German where the *Jaina* view about ethics was compared with the Zoroastrian one; but I am not in a position at present to specify the source.
3. See *Ārhatadarśanadīpikā* (pp. 835-849).
4. See *Viāhapaṇṇatti* (I, 8; 68), *Dasaveyāliyanijjutti* (v. 45) and Haribhadra Sūri's com. (pp. 24[b]-25[a]) on this last work.

"We find here many sayings which excel in aptitude of comparison or pithiness of language. As in the *Sutta-Nipāta* and the Dhammapada, some of these series of sayings are bound together by a common refrain. – *A His. of Ind. Lit.* (vol. II, p. 467).

Metaphysics – It is a well-known fact that the theory of *karman* plays an important part in the *Jaina* metaphysics and ethics as well. It has engaged the attention of several *Jaina* authors who have developed it into a science. This has been possible in view of the various particulars pertaining to this theory being dealt with in the *Āgamas* such as *Ṭhāṇa* (II, 4; s. 105; IV, s. 268; & VIII; s. 596), *Samavāya* (s. 51, 52, 58, 69 & 97), *Viāhapaṇṇatti* (I, 4, 1; VI, 3, 4-5; VI, 9, 1; & VIII, 10, 7), *Kammapayaḍi-pāhuḍa*, the 8th *Puvva*, *Paṇṇavaṇā* (XXIII-XXVII) and *Uttarajjhayaṇa* (XXXIII).

Logic – By logic I mean pure logic having only one category viz. *pramāṇa* which, of course, touches upon other categories as far as they are necessary for its proper elaboration. Thus the doctrine of the nature and salvation of the soul has no direct place in this pure logic. So far as the *Jainas* are concerned, their logic deals with 3 topics viz. *pramāṇa*, *naya* and *nikṣepa*. The latter two topics are the special features of this logic. In *Ṭhāṇa* (VII; s. 552), *Aṇuogaddāra* (s. 152) and *Viśeṣā°* (v. 2180-2278) there is a description of *naya* and its 7 kinds.

Pramāṇa or valid knowledge is classified in *Ṭhāṇa* (IV, 3; s. 338[1]), *Viāhapaṇṇatti* (V, 4; 192) and *Aṇuogaddāra* (s. 144; pp. 211[a]-219[a2]). The word *heü* (Sk. *hetu*[3]) is used in *Ṭhāṇa* in 2 senses viz., *pramāṇa*[4] and reason

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1. "हेऊ चउव्विहे पण्णत्ते, तं जहा–पच्चक्खे अणुमाणे ओवम्मे आगमे।"

२. Herein *pramāṇa* is said to be four-fold : *pratyakṣa, anumāna, aupamya* and *āgama*. Out of these *pratyakṣa* has two varieties viz. *indriya-pratyakṣa* and *no-indriya-pratyakṣa*. The former has 5 sub-varieties and the latter 3. *Anumāna* is of 3 kinds : *pūrvavat, śeṣavat* and *dṛṣṭisādharmyavat*. Out of these, the 2nd is of 5 types and the 3rd, of two types. *Aupamya* has 2 varieties, each of which has 3 sub-varieties. *Āgama* is of 2 kinds and of 3 kinds as well.

   In v. 25-27 of *Kappanijjutti*, there is a discussion about *pratyakṣa* and *parokṣa pramāṇas*. *Viśeṣā°* (v. 95) says that inferential knowledge is absolutely *parokṣa*, *avadhijñāna* etc. absolutely *pratyakṣa*, and one based upon sense-organs and mind *sāṁvyavahāri-pratyakṣa*.

3. Hemacandra Sūri in his com. (p. 213[a]-p. 213[b]) on *Aṇuogaddāra* has discussed the characteristics of a *hetu*. While doing so he has quoted several verses one of which is ascribed to Nyāyavādin Puruṣacandra by him.

4. See fn. 1.

– inference based on reason.[1] The word *heū* occurs in *Dasaveyāliyanijjutti*[2], too. In its v. 86[3], it is said to be four-fold. Several terms of debate occur in *Sūyagaḍa*. They are : *pakkha*[4] (a party), *chala*[5] (a quibble), *viyakkā*[6] (speculation) and *takka*[7]. In *Ṭhāṇa* (s. 338) we come across the word *nāā* (Sk. *jñāta*) meaning an example. It is there divided into 4 kinds[8], each having 4 varieties. Further this *Aṅga* enumerates 6 expedients employed in a hostile debate or debate *a l'outrance*[9], and it enumerates 10 defects of a debate.[10] In *Dasaveyāliyanijjutti* (v. 137)[11] are mentioned 10 members[12] of a syllogism, and in v. 138-148 is given a demonstration of this syllogism as applied to *ahiṁsā*.

Syādvāda – *Syādvāda* having *anekāntavāda* etc., for its synonyms, is a key-note of Jainism. So it is no wonder, if we find several references pertaining to it in the canonical and non-canonical philosophical works of the *Jainas*.[13] The word *aṇeganta* occurs in *mahānisīha* as can be seen from its quotation in *Upadeśaratnākara* of Munisundara Sūri (B. O. R. I., No. 1263 of 1884-87). The word *siyā* (Sk. *syāt*) is found in *Jīvājīvābhigama* (s. 125) and *Aṇuogaddāra* (s. 142), and the word *syādvāda* occurs in Hemacandra's commentary (p. 266[b]) on *Aṇuogaddāra*. The origin and usage of *syādvāda* can be traced

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1. अत्थि तं अत्थि सो हेऊ १, अत्थि तं णत्थि सो हेऊ २, णत्थि तं अत्थि सो हेऊ ३, णत्थि तं णत्थि सो हेऊ।" (IV, 3; s. 338). Herein one can see the germs of a syllogism.
2. "जिणवयणं सिद्धं चेव भण्णए कत्थई उदाहरणं । आसज्ज उ सोयारं हेऊ वि कहिंचि भण्णेज्ज ॥४९॥"
3. "अहवा वि इमो हेऊ विन्नेओ तत्थिमो चउविअप्पो । जावग थावग वंसग लूसग हेऊ चउत्थो उ ॥८६॥"

4-5. "इमं दुपक्खं इममेगपक्खं आहंसु छलाययणं च कम्मं ॥"—I, 12, 5.

6. "एवमेगे वियक्काहिं नो अन्नं पज्जुवासिया । अप्पणो य वियक्काहिं अयमंजू हि दुम्मई ॥२१॥"—I, 1, 2
7. "एवं तक्काइ साहेन्ता धम्माधम्मे अकोविया । दुक्खं ते नाइतुट्टेन्ति सउणी पंजरं जहा ॥२२॥"—I, 1, 2
8. "चउव्विहे णाए पण्णत्ते, तं जहा-आहरणे, आहरणतद्देसे, आहारणतद्दोसे, उवण्णासोवणए" (s. 338). Cf. *Dasaveyāliyanijjutti* (v. 53).
9. "छव्विहे विवादे पण्णत्ते, तं जहा-ओसक्कतित्ता, उस्सक्कइत्ता, अणुलोमइत्ता, पडिलोमइत्ता, भइत्ता भेलतित्ता ।" — *Ṭhāṇa* (VI; s. 512)
10. "दसविहे दोसे पण्णत्ते, तं जहा—

    तज्जायदोसे, मइभंगदोसे, पसत्थारदोसे, परिहरणदोसे ।

    सलक्खण-कारण-हेउदोसे, संकामणं निग्गह वत्थुदोसे ॥"
11. "ते उ पइन्न विभत्ती हेउ विभत्ती विवक्ख पडिसेहो । दिट्ठंतो आसंका तप्पडिसेहो निगमणं च ॥१३७॥"
12. In v. 50, a syllogism having 5 members is referred to. These members appear to be the same as *pratijñā, hetu, udāharaṇa, upanaya* and *nigamana* mentioned in Gautama's *Nyāyasūtra* (I, i, 32).
13. For a tentative list of sources dealing with *syādvāda* see my intro. (pp. xi-xii) to *Anekāntajayapatākā* (vol. I) published with two commentaries. (G. O. S.)

in *Viāhapaṇṇatti* (V, &, 1) where it is said : "परमाणुपोग्गले णं भंते एयति वेयति जाव तं तं भावं परिणमति ? **गोयमा** । सिय एयति, वेयति जाव परिणमति, सिय णो एयति जाव णो परिणयति". Another passage occurring in this *Aṅga* (s. 318) may be also noted: "जीवा नाणी वि अन्नाणी वी."[1]

Saptabhangī – We notice the three fundamental *Bhaṅgas* which lead to seven on further investigation, in the following lines of the 5th *Aṅga* :-

"**गोयमा** ! अप्पणो आदिट्ठे आया, परस्स आदिट्टे नो आया, तदुभयस्स आदिट्ठे अवत्तव्वं आताति य णो आताति य ।"

*Parallels in non-Jaina Literature** – Just as the word *tripiṭaka* and its Pāli equivalent occur in the *Bauddha* literature so do the word *gaṇipiṭaka* and its Prākṛta equivalent *tipiṭaka gaṇipiḍaga* in the *Jaina* literature. This *gaṇipiḍaga* is twelve-fold inasmuch as it consists of 12 *Aṅgas*. Out of them *Āyāra* may be compared with the Vinayapiṭaka of the *Bauddhas*, and *Ṭhāṇa* and *Samavāya*, with their *Aṅguttaranikāya*. Further, the stories pertaining to the fructification of merit and demerit which are embodied in *Vivāgasuya* may be compared with *Avadānaśataka* and *Karmaśataka* of the *Bauddhas*. Similarly the Paësi-Kesi dialogue occurring in *Rāyapaseṇiya* has a parallel in the *Pāyāsisutta* of the *Dighanikāya* Nr. 23. In this connection Prof. Winternitz says in *The Jainas in the His. of Ind. Lit.* (p. 147) :-

"The original may in this case be the *Jaina* dialogue, but it is also possible that both have to be derived from an older Itihāsa-saṃvāda, forming part of the ancient ascetic literature."[2]

All the *Cheyasuttas* such as *Nisīha* etc., have almost the same contents as we meet with under the name of *vinaya* in the *Bauddha* literature. Just as *Pajjosaṇākappa* deals with the life of Lord Mahāvīra, so does *Lalitavistara*, a *Bauddha* work so far as the life of Lord Buddha is concerned. The famous saying of King Janaka of Mithilā (after he had adopted asceticism) viz. 'How boundless is my wealth as I possess nothing ! When Mithilā is on fire, nothing

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1. Cf. "आया पुण सिय णाणे, सिय अन्नाणे" —*Aṅga* V 卐

2. Prof. Winternitz in *The Jainas in the His. of Ind. Lit.* (p. 145, fn.) says :—
"If I am not mistaken, E. Leumann (*Z. D. M. G.* 48, 1894, p. 65 ff.) was the first to speak of a 'Parivrājaka Literature', though not quite in the same sense as I use the term 'Ascetic Literature'. See my lecture on 'Ascetic Literature of Ancient India' in Some problems of Indian Literature (Calcutta University, Press, 1925), p. 21 ff."

★ See page 214 of addition. 卐 See page 214 of addition.

that is mine will be burnt,' occurring in the *Mahābhārata*[1] (XII, 178, 2) is found in the *Jātaka* Nr. 539 g. 125 and has a parallel in the *Uttarajjhayaṇa* (IX), a work about which Prof. Winternitz remarks : "from a literary point of view perhaps the most interesting book." The legend of King Nami where the ascetic ideal is contrasted with that of the ruler and the warrior is noted by Jarl Charpentier in *Studien zur indischen Erzählungsliteratur I, Paccekabuddhageschichten* (Uppasala, 1908) and *Z. D. M. G.* (vol. LXVI, 38ff.). *Ajjhayaṇa* XII has a counterpart in the *Mātaṅgajātaka* Nr. 497 as shown by Charpentier in *Z. D. M. G.* (vol. LXIII, 171 ff.) whereas the legend of Citta and Sambhūta occurring in *ajjhayaṇa* XIII has been long ago compared with *Jātaka* Nr. 498 by Prof. Leumann.[2] 卐

Ascetic Literature – This is the terminology coined by Prof. Winternitz, in view of his having noticed in *Bauddha* texts[3] *Samaṇas* and *Brāhmaṇas*, and in Aśoka inscriptions *Samaṇa-bambhaṇa* and on finding Megasthenes making a clear distinction between Brāhmaṇas and *Śramaṇas*. He notes the following characteristic features of this literature in *The Jainas in the His. of Ind. Lit*. (p. 145) :-

"It disregards the system of castes and āśramas; its heroes are, as a rule, not gods and Ṛṣis, but kings or merchants or even Śūdras. The subjects of poetry taken up by it are not Brāhmaṇic myths and legends, but popular tales, fairy stories, fables and parables. It likes to insist on the misery and sufferings of Saṁsāra, and it teaches a morality of compassion and *Ahiṁsā*, quite distinct from the ethics of Brahmanism with its ideals of the great sacrificer and generous supporter of the priests, and its strict adherence to the caste system."

The ballad of King Nami (*Uttara*° IX) and the legend of *Citta* and *Sambhūta* (XIII) are specimens of the ascetic literature.[4] Many verses of the

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1. "In many cases verses and Itihāsa-saṁvādas of the Mahābhārata have actually been traced in Pāli Gāthās, and in Jaina book. A very remarkable example of the latter is the fine dialogue between a father and his son in the Mahābhārata, XII 175 (repeated XII, 277), which occurs also–with variants in the Mārkaṇḍeya-Purāṇa, X ff., in the Buddhist Jātaka (Nr. 509 in Fausböll's edition), and again in the *Uttarajjhayaṇasutta* (Adhy, XIV) of the *Jainas."—The Jainas in the His. of Ind. Lit.* (p. 146)
2. See *Wiener Zeitschrift für die Kunde des Morgenlandes* (V, 111 ff.; VI, I ff.)
3. In *Jaina* works, too, we come across *Samaṇa* and *Bambhaṇa* (vide *Sūyagaḍa* I, 6, 1; II, 6, 4 & 12), and Lord Mahāvīra himself is at least four times addressed as *Bambhaṇa*. Vide the ending verse of each of the 4 *uddesas* of *Āyāra* (IX).
4. Many pieces of ascetic poetry are found in the *Mahābhārata*, specially in its XIIth *parvan*. Out of them may be singled out the beautiful *itihāsa-saṁvāda* of Jājali and Tulādhāra (261-264) where Tulādhāra the shopkeeper of Benares, teaches the Brāhmaṇa Jājali, 'the eternal religion of love'. For other instances see *The Jainas in the His. of Ind. Lit.* (pp. 145-146).

卐 See page 214 of addition.

Āyāra and *Sūyagaḍa* which in form and contents, can just as well be included in the *Bauddha Suttanipāta* or Dhammapada belong to the *samaṇa* literature of ancient India. I need not dilate upon this topic any more. So I may conclude it by reproducing the following words of Prof. Winternitz :-

"We see then, *that in the sacred texts of the Jainas a great part of the ascetic literature of ancient India is embodied* (the italics are not mine), which has also left its traces in Buddhist literature as well as in the epics and Purāṇas. *Jaina* literature, therefore, is closely connected with the other branches of post-Vedic religious literature." – *The Jainas in the His. of Ind. Lit.* (p. 147).

Narrative Literature and folk-Lore – Students of narrative literature need not be reminded of the fact that as shown by Prof. Johannes Hertel, the most popular recensions of the *Pañcatantra* are the work of the *Jainas*, and that it is in all probability a *Jaina* to whom we owe the so-called 'Textus Simplicitor" of the *Pañcatantra*, and the *Jaina* saint Pūraṇabhadra completed in 1199, the *Pañcākhyānaka* or the *Pañcatantra* in the 'Textus ornatior[1].' Some of the *Aṅgas* and their exegetical literature provide us with all sorts of narratives,[2] legends,[3] stories, tales, parables, fables, anecdotes and ballads, to mention a few out of many. It is the careful investigation of this narrative literature of the *Jainas* that makes Prof. Hertel utter the following words in "*On the literature of the Shvetambaras of Gujarat*" (p. 8) :-

"*Characteristic of Indian narrative art are the narratives of the Jains.* They describe the life and the manners of the Indian population in all its different classes, and in full accordance with reality. Hence Jain narrative literature is, amongst the huge mass of Indian literature, the most precious source not only of folk-lore in the most comprehensive sense of the word, but also of the history of Indian civilization."

"The Jain's way of telling their tales differs from that of the *Bauddhas* in some very essential points. Their main story is not that of the past, but that of the present; they do not teach their doctrines directly, but indirectly; and there is no future Jina to be provided with a rôle in their stories."

"Jain stories are much more reliable sources of folk-lore than the

1. See *The Jainas in the His. of Ind. Lit.* (p. 149).
2. For 4 varieties of narrations see *Ṭhāṇa* (IV, 2; s. 282).
3. The legend of the sons of Sāgara and the descent of the Ganges is found in Nemicandra Sūri's com. (pp. 233-236) on *Uttarajjhayaṇa* (XVIII, 35.)

stories handed down in the books of the *Bauddhas*."- p.9.

These remarks and one made by him on p. 11 goad me to say that the narrative literature embodied especially in the *Cuṇṇis* and *Ṭīkās* of the *Āgamas* deserves to be specially studied by one who wants to have a complete picture of world-sociology in general and Indian sociology in particular. I may add that *Aṅgas* VI and VII furnish us with materials whereby we can prepare articles like *Occupations* and *Professions as seen in the Rāmāyaṇa*.[1] They supply us with specimens of short stories.

Music - The seven *svaras* of the musical scale or gamut are mentioned in *Ṭhāṇa* (VII). These along with their *sthānas*, the birds and beasts that utter these notes, the musical instruments[2] which give rise to these notes, the advantages occurring from singing particular *svaras*, 3 *grāmas*, 21 *mūrcchanas*, and the art of singing are dealt with in *Aṇuogaddāra* (s. 127).* Further Abhayadeva Sūri in his com. (p. 659[b]) on *Viāhapaṇṇatti* (XV; s. 539) notes *gītamārga*, the pertinent line being "मार्गौ गीतमार्ग-नृत्यमार्गलक्षणौ सम्भाव्येते" ।

Staging of dramas – In *Rāyapaseṇiya* (s. 24) we come across the staging of a drama in 32 ways. Out of them, some of the poses produce an appearance of some of the letters – a feature hardly to be found elsewhere in the staging of any drama. In Nemicandra Sūri's commentary (p. 196[b]) on *Uttarajjhayaṇa* (XIII), there is mention of a *nāṭyavidhi* named *Mahuyarīgīya*,

Erotic – It may sound strange that the *Jaina* canon which ought to discuss and define religion pure and simple, contains an exposition of erotic elements. But this can be explained on the ground that a novice is as much in need of being told what he ought to refrain from as he is in need of being told what he ought to indulge in. So erotic discussions do deserve to be treated. Even names of standard works of this science deserve mention in the canonical treatises, and this is exactly what we find in *Aṇuogaddāra* (s. 41) and *Nandī* (s. 42). Even the *Dasaveyāliyanijjutti* (v. 259-262) furnishes us with some materials in this direction. Four types of *kāma* are treated in *Ṭhāṇa* (IV, 4; s. 357), and a detailed exposition of sexual indulgence is given in *Ṭhāṇa* (s. 116, 122 & 123), *Viāhapaṇṇatti* (VII, 7; s. 289), *Paṇṇavaṇā* (XXXIV) etc.

Mathematics – In 1923 I was given a Research grant by the University of Bombay to carry on research on "*Jaina Mathematics*". The various results

1. This is an article by Mr. P. C. Dharma, M. A., L. T., and it is published in the Annals of B. O. R. I. (vol. XIX, pt, II, pp. 127-146).
2. Names of some of the musical instruments are given in, *Viāhapaṇṇatti* (V, 4, 1), *Rāyapaseṇiya* (s. 23), Malayagiri Sūri's com. (p. 2[b]) on *Nandī* etc.

★ See page 214 of addition.

then arrived at have been dealt with at length by me in the intro. (pp. i-xlvii) to *Gaṇitatilaka*.[1] So I shall here mention only a few points :-

(i) *Viāhapaṇṇatti* (s. 90) and *Uttarajjhayaṇa* (XXV, v. 7, 8 & 38) inform us that knowledge of *Saṅkhyāna* and *jyotiṣa* is one of the main accomplishments of a *Jaina* saint.

(ii) Geometry is spoken of in *Sūyagaḍanijjutti* (v. 154) as the lotus of Mathematics.

(iii) *Bhaṅgas* are likely to remind a student of Mathematics of 'Permutations and Combinations'. They are mentioned in *Ṭhāṇa* (X; s. 716), and their two varieties are noted and explained by Abhayadeva Sūri in his com. (p. 478[b]) to this *Aṅga*. Śīlāṅka Sūri in his com.[2] (p. 9[b]) to *Sūyagaḍanijjutti* (v. 28) has given us 3 verses[3] which supply us with 3 rules. The first verse enables us to determine the total number of transpositions which can be made when a specific number of things is given, whereas the other two help us in finding the actual spread of representation. The problem known as Gāṅgeya-bhaṅga and treated in *Viāhapaṇṇatti* (IX; s. 372-374) may be specially mentioned as one of the typical problems connected with this branch of Mathematics.[4]

(iv) *Ṭhāṇa* (X; s. 747) mentions 10 kinds of calculation which are differently interpreted by different scholars.

(v) *Ṭhāṇa* (II, 4; s. 95), *Sūriyapaṇṇatti* (VIII, 29; p. 86[a]), *Jambuddīvapaṇṇatti* (s. 18) and *Aṇuogaddāra* (s. 137) give us names of notational places, the last being *Sīsapaheliyā* which stands for $(84 \text{ lacs})^{28}$ years, but which according to *Joïsakaraṇḍaga* (v. 64-71) stands for $(84 \text{ lacs})^{36}$ years.

(vi) *Uttarajjhayaṇa* (XXX, v. 10, 11) furnishes us with the names of powers 2, 3, 4, 6 and 12, whereas *Aṇuogaddāra* (s. 142) deals with successive squares and square-roots.

(vii) 21 kinds of numbers are treated in *Aṇuogaddāra* (s. 146). In this connection Dr. Bibhutibhusan Dattas says :-

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1. This is edited by me with the com. of Siṁhatilaka Sūri, and it is published in Gaekwad's Oriental Series as No. LXXVIII.
2. In this com. (p. 317[b]) there is mention of Sīmandharasvāmin. He is a *Tīrthaṅkara* living in *Mahāvideha kṣetra* according to the *Jaina* belief.
3. See my intro. (p. xiii) to Gaṇitatilaka.
4. *Visesā°* (v. 942-943) gives us a method of working out *anānūpūrvī*, leaving aside *pūrvānupūrvī* and *paścānupūrvī*, a subject *pertaining* to *bhaṅgas*.

"It will be noticed that in the classification of numbers stated above, there is an attempt to define numbers beyond Alef-zero....The fact that an attempt was made in India to define such numbers as early as the first century before the Christian era, speaks highly of the speculative faculties of the ancient *Jaina* mathematicians." – *The Jaina School of Mathematics* (p. 142) published in "The Bulletin of the Calcutta Mathematical Society" (Vol. XXI, No. 2, 1929).

(viii) *Aṇuogaddāra* (s. 131) supplies us with various tables of measurement which can be compared with those given in Kauṭilya's *Arthaśāstra* and elsewhere. Further, these tables incidentally throw light on the history of Magadha.

(ix) *Viāhapaṇṇatti* (XXV, 3; s. 724-726), *Aṇuogaddāra* (s. 123 & 144) and *Sūriyapaṇṇatti* (s. 11, 25 & 100) supply us with names of several geometrical figures, plane and solid as well.

(x) *Viāhapaṇṇatti* (s. 91), *Jīvājīvābhigama* (s. 82 & 109) and *Sūriyapaṇṇatti* (s. 20) furnish us with values of 11.

(xi) *Sūriyapaṇṇatti*[1] and *Joïsakaraṇḍaga*[2] supply us with astronomical knowledge. Prof. Weber observes :

"That not only do the astronomical works of *Jainas* furnish information about the conceptions of a religious sect but may, if rightly investigated, yield valuable material for the general history of Indian ideas."[3]

(xii) *Viśeṣā⁰* (v. 351-372) provides us with a chapter on sound (accoustics) and *Puṇṇavaṇā*, with that of light (optics) – subjects coming under the class of Applied Mathematics.

(xiii) It may be that the 3 Prākṛta verses quoted by Bhāskara I in his commentary on v. 10 of the *Gaṇitapāda* of the *Āryabhaṭīya* of Āryabhaṭa I, may be belonging to some extinct *Āgama*.[4]

(xiv) Rājāditya (1120 A. D.) has written *Jaina-gaṇitasūtrodāharaṇa*.[1] It

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1-2. These two works along with *Lokaprakaśa* (pt. IV) were found very useful in understanding the knotty points of *Vedāṅga-jyotiṣa*. So says Mr. B. R. Kulkarni in his article entitled "ऐतिहासिक दृष्टिसे प्राचीन जैन वाङ्मयका महत्त्व और उसके संशोधनकी आवश्यकता" and published in *Jainasatyaprakāśa* (vol. VI, No. 11, pp. 418-420).

3. See "Sacred Literature of the Jainas" (I, p. 372 and II, p. 574 ff.), and "Indian Antiquary" (XXI, p. 14 ff.).

4. See Dr. B. Datta's article entitled as *A lost Jaina treatise on Arithmetic* and published in "The Jaina Antiquary" (vol. II, No. 2, pp. 38-41, September 1936).

may be that the examples given here may have something to do with the *Āgamas* and their exegis.

Alchemy – The first verse of *Dasaveyāliya* mentions the process of preparing gold.[2] Verse 336 of *Āvassayanijjuti* does the same.

The science of medicine – Some topics dealing with this subject have been already dealt with (vide pp. 136-137). So it now remains to add that *Ṭhāṇa* (VIII; s. 611) gives us names of the 8 kinds of *Āyurveda*, and *Viāhapaṇṇatti* deals with the medicinal proporties[3] of certain articles of food.

Modern branches of knowledge – *Paṇṇavaṇā* provides us with information pertaining to metaphysics and Physics, and *Nandī* regarding psychology and logic. *Jīvājīvābhigama* gives us some information about geology. *Jambūddīvapaṇṇatti* gives us an idea about cosmology, in its own way. Elements of chemistry can be gleaned from *Paṇṇavaṇā* which deals with ontology, too. As regards biology, at least some information can be gathered from *Paṇhāvāgaraṇa* (s. 3), and *Dasaveyāliya* (II, 6[4]; IV; V, 1, 70, and 73; V, 2, 14, 16, 18 and 20-24; VI, 64; IX, 1, 4; IX, 2, 1; and IX, 1)[5]. In *Aṅga* V. (s. 324) names of certain trees are given, and in s. 274, food of trees is discussed. In *Paṇṇavaṇā* (I, s. 19-26) several items pertaining to *vanaspati* are mentioned. In *Āyāra* (s. 47) it is stated that the organism of *vanaspati* is akin to that of humanity. Its s. 54 mentions a number of motives which lead to the destruction of the *trasa* and its s. 49 the 8 varieties of *trasa*

Palaeography – It was in 1936 that I was given a Research grant for *Jaina Palaeography*. The results arrived at by me in this connection have been embodied in two papers[6] : (i) *Outlines of Palaeography with special reference to Jaina Palaeographical data and their evaluation* and (ii) *The Jaina manuscripts*.[1]

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1. See my intro. (p. x) to *Gaṇitatilaka*.
2. See Appendix III of my translation of *Caturviṁśatiprabandha*. In Appendix I *Gāhājuyalathui* of Pādalipta Sūri is given along with its *avacūri*. The latter interprets this hymn whereby a base metal can be turned into gold.
3. See pp. 107, 125, 126.
4. This notes two types of serpents Gandhana and Agandhana. In the 5th *Aṅga* (XV; s. 547) there is a reference to a kind of serpent known as Dṛṣṭiviṣasarpa. He is alluded to in *Kumāravālapaḍiboha*, *Abhayakumāracaritra* and *Seübandha* (IV, 50).
5. For details see my article "श्रीदशवैकालिकसूत्रनुं दिग्दर्शन याने एक आर्हत आगमनुं अवलोकन" published in *Citramayajagat* (p. 248, Dec. 1932).
6. Both of these papers are published in "The Journal of the University of Bombay', the corresponding numbers being vol. VI, pt. 6, May 1938 and vol. VII, pt. 2, September 1938.

Some of them are :

(i) The word *leha* occurs in *Samavāya* (LXXII), *Uvāsagadasā* (s. 7), *Pajjosaṇākappa* (s. 210) and *Jambūddīvapannatti* (s. 30).

(ii) *Samavāya* (XVIII) supplies us with a list of 18 *lipis*. *Puṇṇavanā* (s. 37) gives us practically the same list *ad verbatim*. But Hemacandra's commentary (p. 256) on *Visesā°* gives altogether a different list of 18 *lipis*. A third type of the list is furnished by *Kalpadrumakalikā* (p. 203).

(iii) *Samavāya* (LXVI) notes 46 letters of the Bambhī (Brāhmī) script; but Abhayadeva Sūri is not in a position to say for certain as to which these 46 letters are.

(iv) Shapes of some of the letters in different scripts are recorded in the canonical literature. For instance shapes of *ṭa* and *ṭha* are noted in the commentary (p. 256) on *Visesā°*, those of *ḍha* and *ṇa* by Malayagiri Sūri in his commentary (p. 188a) on *Nandī* and those of *ca* and *dha* by him in his commentary (p. 46a) on *Āvassaya*, that of *ma* in the *Puṣkarasārī* lipi in the *Cuṇṇi* on *Kappanijjutti* (v. 44) etc.

(v) Five types of Mss. are mentioned in *Ṭhāṇa* (IV, 2), *Nisīhavisehacuṇṇi*, Haribhadra Sūri's commentary (p. 25) on *Dasaveyāliya* etc.

(vi) *Rāyapaseṇiya* (s. 43) furnishes us with a list of nine materials associated with writing.

Educational topics – These are discussed in the canonical literature, and they have been treated by me in *J. S. E.*, prepared in connection with the Research Grant given to me in 1938. So I shall here note only a few points:-

(i) Five types of *svādhyāya* are referred to in *Ṭhāṇa* (s. 465).

(ii) When is *artha* to be taught and in what manner ? This is discussed in *Nandī* (s. 59).

(iii) A curriculum for the study of the *Jaina* scriptures is furnished by *Vavahāra* (X).

(iv) A question of the relative importance of *jñāna* and *kriyā* is treated in *Aṇuogaddāra* (s. 152) etc.

(v) 29 types of *pāpaśruta* are mentioned in *Samavāya* (s. 29[1]).

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1. My article *A detailed Exposition of the Nāgarī Gujarātī and Moḍī Scripts* partly published in the Annals of B. O. R. I. (vol. XIX, pt. IV) and "ગુજરાત અને લિપિકરંડક, લેખનસાહિત્ય તથા અક્ષરશિક્ષણ" published in 6 instalments so far, in the "Forbes Gujarati Sabha Traimāsika", may be also consulted.

(vi) The oral transmission of knowledge and prohibition of books for some time and the permission given later on are already referred to on p. 56.

Ethnology – Several tribes[2] are noted in the *Jaina* canon. Vide pp. 129, 131 and 140. Characteristics of Ārya and *Mleccha* along with their varieties are noted in *Paṇṇavaṇā* (I, 37)[3], and 7 *varṇas* and 9 *varṇāntaras* in *Āyāranijjutti* (v. 18-27). Incidentally it may be mentioned that in *Aṅga* VI (s. 18) there is a reference to 18 *seṇīppaseṇīs*, and in *Prameyaratnamañjūṣā* (p. 193) names[4] of 18 *śreṇis* (guilds ?) are given.[5] Further, several types of hermits are mentioned in *Ovavāïya* (s. 39) and *Pupphiyā* (pp. 25ᵃ-26ᵃ) etc. Several heterodox schools are referred to by Śīlāṅka in his commentary on *Sūyagaḍa*, and heretical works, in *Aṇuogaddāra* and *Nandī*. 卐

Foot-wear and outfit – Five types of foot-wear to which a *Jaina* saint may resort to, under extra-ordinary circumstances are mentioned in *Āyāra*.[6] The out-fit of a *Jaina* monk and that of a *Jaina* nun, too, are dealt with in *Ohanijjutti* etc.

Nautical – In Siddhasena Sūri's *Cuṇṇi* (p. 11) on *Jīyakappa* four types of ships are mentioned.[7] In *Aṅga* VI we come across several terms connected with a ship, its movement etc. For instance, in VIII (s. 69) we have : संजत्तानावावाणियग, पोतवहण, समुद्दवाअ, नाव, कुच्छिधार, कन्नधार, गब्भिज and बंधण. In IX (s. 80) there are लंबण कट्ठकूवर, मेढि, परिमासा, तोरण, झयदंड and वलय and in XVII (s. 132) निज्जामअ and गब्भिल्लग.

Water – In *Ohanijjutti* (v. 33) water is said to be of 4 types accordingly as it flows over (i) a stone, (ii) mud which is heel-deep, (iii) sand and (iv)

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1. "एगुणतीसइविहे पावसुयपसंगे णं पन्नत्ते, तं जहा–भोमे १ उप्पाए २ सुमिणे ३ अंतरिक्खे ४ अंगे ५ सरे ६ वंजणे ७ लक्खणे ८; भोमे तिविहे पन्नत्ते, तं जहा–सुत्ते वित्ती वत्तिए, एवं एक्केक्कं तिविहं २४; विकहाणुजोगे २५ विज्जाणुजोगे २६ मंताणुजोगे २७ जोगाणुजोगे २८ अण्णतित्थयपवत्ताणुजोगे २९ ।"
2. In *Sūyagaḍa* (I, 3, 3, 18) a hill-tribe named *Ṭaṅkaṇa* is mentioned.
3. For details see my article *Ethico-religious classifications of mankind as embodied in the Jaina Canon*. It is published in the Annals of B. O. R. I. (vol. XV, pts. I-II, pp. 97-108).
4. These names differ from those given in two ways by Vīrasena in his *Dhavalā* (pt. I, p. 57), a com. on *Khaṇḍasiddhānta*. 卐
5. For details see p. 593 of *Padmānandamahākāvya* (G. O. S.).
6. See also Haribhadra Sūri's com. (p. 25ᵇ) on *Dasaveyāliya*.
7. In *Sirisirivālakahā* (v. 381-383) names of some of the varieties of ships are given.

卐 See page 214 of addition.

卐 See page 214 of addition.

deep mud. In the subsequent verse which really belongs to its *Bhāṣa*, water which is as deep as half the thigh, is spoken of as *saṅghaṭṭa* and one having a depth equal to that of a navel, *leva*.

Stick – In *Ohanijjutti* (v. 730) measures of **लट्ठि, विलट्ठि दंड** and **विदंड** are mentioned whereas in its v. 731-738, different kinds of the former are described.

Lullaby – Its specimen is given by Śīlāṅka Sūri in his commentary (p. 119[b]) on *Sūyagaḍa* (I, 4, 2, 17). It runs as under :-

> "सामिओ सि णगरस्य य णक्कउरस्य य हत्थकप्पगिरिपट्टणसीहपुरस्स य
> उण्णयस्य य निन्नरस य कुच्छिपुरस्य य कण्णकुज्जआयामुहसोरियपुरस्स य."

Amusements etc.—*Veha*, a kind of gambling is referred to in *Sūyagaḍa* (I, 9, 17) and *goṭṭhī* (a club) in *Nāyādhammakahā* (XVI; s. 114). Several festivites are noted in *Rāyapaseṇiyasutta* (s. 54). In the end I may say that it is possible to multiply instances in support of what I have said here, and that comprehensive intellects can throw ample light even in other directions than those I have aimed at. So I end this topic and this work, too, by reproducing the words of Dr. Barnett :-

"Some day when the whole of the *Jaina* scriptures will have been critically edited and their contents lexically tabulated, together with their ancient glosses, they will throw many lights on the dark places of ancient and modern Indian languages and literature."[1]

• • •

1. See his intro. (p. ix) to *Aṅgas* VIII and IX.

ADDITIONS

卐 indicates addition in the text matter.

★ indicates addition of the footnotes.

Page Mark

40 卐 On seeing that सामाइयाइं एक्कारस अंगाइं अहिज्जइ occurs in *Antagaḍadasā* (12, 89), *Vivāgasuya* (212), *Nirayāvaliyā* (71, 72, 186) etc., and on taking into account *Āvassayanijjutti, Jīyakappa* and its *Cuṇṇi* (p. 5) and *Dasaveyāliyanijjutti*, Dr. A. M. Ghatage, in his article *The Title Mūla-sūtra* published in "The Jaina Vidyā" (vol. I, No. 1, July 1941) remarks on p. 11 :

"The expression *mūlasūtra*, therefore would mean 'the texts which are to be studied at the beginning for the *'svādhyāya'*." For further details see *addition* for p. 140, 1. 21.

61 卐 It may be that originally, there was an episode with different characters but the names of these characters were modified, the episode however, remaining the same as is possible since the history repeats itself many a time.

77 ★ See "Ājīvaka sect—A New Interpretation" by Prof. A. S. Gopani published in "Bhāratīya Vidyā" (vol. II, pt. II, pp. 201-210 and vol. III. pt. I, pp. 47-59).

79 ★ According to *Sirisirivālakahā*, the description of *Siddhacakra* given in its verses 196-206 is based upon the 10th *Puvva*.

81 卐 निज्जूहंति occurs in *Viāhapaṇṇatti* (XV, s. 1). Abhayadeva Sūri explains it as "निर्यूथयन्ति-पूर्वलक्षणश्रुतपर्याययूथान्, निर्धारयन्ति, उद्धरन्तीत्यर्थः"

114 卐 The late Prof. Madhav T. Patvardhan has discussed the *Vaitālīya* metre of several verses of *Sūyagaḍa* in his *Chandoracanā* (pp. 107-108).

118 卐 Mr. G. J. Patel must have seen at least some of these articles and must have come to a certain decision. I do not know what it is. It may be however inferred from the following lines occurring in his work *Śrī-Mahāvīrakathā* (p. 388) published very recently :

"હું હમણાં કાંઈ મરણ પામવાનો નથી. હજુ તો હું બીજાં ૧૬ વર્ષ જીવવાનો છું. માટે તું મેંઢિક નગરમાં રેવતી નામે ગૃહપત્ની છે તેને ત્યાં જા. તેણે મારે માટે રાંધીને ભોજન તૈયાર કરેલું છે. તેને કહેજે કે, મારે તે ભોજનનું કામ નથી. પરંતુ તેણે પોતાને માટે જે ભોજન તૈયાર કરેલું છે, તે મારે માટે લઈ આવ."

Here he has changed his original translation as can be seen from the

omission of certain words which according to him conveyed flesh-eating.

125 卐 Dr. Amulya Chandra Sen has composed *A Critical Introduction to the Paṇhāvāgaranāim the Tenth Aṅga of the Jaina Canon*; but as I have not come across it, I cannot give any details.

140 ★ Keeping in mind the meanings of *mūlaguṇa* and *uttaraguṇa* and *mūlaprakṛti* and *uttaraprakṛti*, Dr. A. M. Ghatage contrasts *uttarāddhyayanāni* with *mūlāddhyayanāni* and says :

"The first expression should mean the latter group of chapters as contrasted with an earlier group of chapters. That they may refer to the two books Daśavaikālika and Uttarādhyayana is probable from the fact that both of them are divided into *ajjhayaṇas* or *addhyayanas*. Not so the first book of this list. The six Âvaśyaka tracts are only known by the name *sūtra* and they can be only referred to by an expression like *mūlasūtra*.

To conclude, it may be suggested that the expression *mūlasūtra* 'sūtra texts to be studied at the beginning of the svādhyāya' referred to the Āvaśyaka formulae, the expression *Mūlāddhyayana* referred to the first group of addhyayanas now forming the Daśavaikālika and the next thirty-six chapters got the name Uttarādhyayana. Later on, however, the first name was extended to cover the three books together and still later a fourth book was added, which was either the Piṇḍaniryukti or the Oghaniryukti."—"The Title Mūlasūtra" (p. 11).

144 卐 As regards the metres of *Dasaveyāliya*, the reader may refer to p. 119, fn. 1, p. 157, fn. 1, Prof. K. V. Abhyankar's article "Dissertation on an old metre etc." published in "Gujarat College Magazine" (No. 31 of February 1931), *The Daśavaīkālikasūtra : A Study* (chs. I-VI, pp. 20-27 & chs. VII-XII, pp. 101-106) and *Chandoracanā* (p. 69). In this last work v. 2 of *Dasaveyāliya* (IV) is quoted as an illustration of the use of आ, ए and ओ as short vowels.

147 ★ This work is styled as *prakaraṇa* by Siddhasena Gaṇi in his com. (pt. I, p. 136) on *Tattvārtha.*

147 ★ *Caraka* and *Suśruta* are mentioned in the com. (p. 42[a]) of *Ohanijjutti*.

148 ★ This is also the name of a work on dramaturgy. Vide Bhāsa's *Avimāraka* (TSS No. 20, p. 16).

148 卐 *Kappāsa* (Sk. *Kārpāsa*) is mentioned in v. 12 of *Ohanijjuttibhāsa*.

150 卐 and especially when the word *vāgaraṇaṁ* intervenes *purāṇaṁ* and *Bhāgavataṁ*.

154 卐 Haribhadra Sūri (vide p. 4[a] of his com. on *Dasaveyāliya*),

170 卐 as is the case with *Śīlavatīkathā* occurring in *Arthadīpikā* (pp. 85[b]-99[a]) and

Bhīmakumārakathā, a Ms. of which exists in a *Jaina Bhaṇḍāra* in the Punjab.

171 ★ A. Ms. of its Bhāsa is in Jesalmere.

171 ★ It appears that Haribhadra Sūri in his com. (p. 21b) on *Dasaveyāliya* uses the word *Sāmāyikabṛhadbhāṣya* to denote *Visesā°*.

173 ★ A com. composed by Vativṛṣabha Ācārya on *Kaṣāyaprābhṛta* is known as *Cūrṇisūtra*.

174 ★ This is defined by Abhayadeva Sūri in his com. (p. 78) on *Ovavāiya.*

174 ★ See my article "A Note on Siddhiviniścaya and Sṛṣṭiparīkṣā" published in the Annals of B. O. R. I. (vol. XIII, pts. III-IV, pp. 335-336).

174 卐 used the word Hindu in this *Cuṇṇi*. That this is the first reference of its kind in the *Jaina* literature is a statement occurring in "ગુજરાતી દીપોત્સવી અંક" (p. 63) dated 19-10-41.

175 卐 An avacūri on *Siddhāntāgamastava* published in the *Kāvyamālā* is silent about the name of the author of this *Cuṇṇi*.

177 ★ It means a poetical riddle. Daṇḍin has mentioned 16 kinds of *prahelikā* in his *Kāvyādarśa* (III, 96-124).

179 ★ In its com. (pp. 50, 87, 112, 118 and 131) grammatical forms are explained on the basis of prosody.

179 ★ Is he the same as one mentioned by Guṇaratna Sūri in his *Tattvarahasyadīpikā* (p. 81b), a com. on *Ṣaḍdarśanasamuccaya* ? The pertinent line is as under :

''यथोक्तं श्रीगन्धहस्तिना **महातर्के**–द्वादशाङ्गमपि श्रुतं विदर्शनस्य मिथ्या ।''

I find this quotation in Devagupta Sūri's com. (p. 2) on the *bhāṣyakārikās* of *Tattvārtha*. I do not think it occurs in Siddhasena Gaṇi's com. on it. So has there been any confusion regarding the names and can *Mahātarka* be identified with this com. ?

180 ★ The late Dr. Tessitori has discussed in *Indian Antiquary* (vol. 42, pp. 148 ff.) 4 versions from the *Jaina* literature regarding an example of Solomon's judgement motif. One of them is taken from Malayagiri Sūri's com. on *Nandī*. See the English translation (vol. II, intro.) of *Triṣaṣṭi*. There it is said : "Hemacandra follows Malayagiri in his com. to the Nandīsūtra."

182 ★ Abhayadeva Sūri in his com. (p. 659b) on *Aṅga* V says : ''पार्श्वस्थीभूता इति टीकाकारः पासावच्चिज्ज त्ति चूर्णिकारः''. Does he here allude to Śīlāṅka Sūri by the word ṭīkākāra ? If not, the com. here referred to should be included in the list of the extinct ones.

182 卐 (27) a com. on *Aṅga* V noted by Abhayadeva Sūri and (28) a com. on *Jīvājīvābhigama* (vide p. 30, fn. 3).

182 卐 Malayagiri in his com. (p. 382) on *Jīvājīvābhigama* mentions *Jambūdvīpaprajñaptiṭīkā*.

184 ★ He is referred to as Hariṇegamesī in *Ṭhāṇa* (V. 1; s. 302), *Viāhapaṇṇatti* (V, 3; s. 186), *Aṇtagaḍadasā* (VII, 8; s. 38, 42) and *Pajjusaṇākappa* (s. 20), as Hariṇagamesi in *Paümacariya* (III, 104), and as Hariṇaigameṣin by Hemacandra in *Triṣaṣṭi* (I, 2, 338).

186 卐 wherein he has given an Appendix entitled as The History of Gosāla Mankhaliputta *briefly translated from Bhagvatī, saya XV, uddesa I*".

186 卐 It also occurs in v. 1 & 364 of *Bṛhatsaṅgrahaṇī*, and its meaning is explained in its com. by Malayagiri Sūri.

186 卐 As regards translation of the exegetical literature, *Dummuhacariya*, *Bambhadattacariya*, *Agaḍadattacariya* and *Maṇḍiyacariya* given by Nemicandra Sūri in his com. on chapters IX, XIII, IV and IV of *Uttarajjhayaṇa* on pp. 135^{b}–136^{b}, 185^{b}–197^{b}, 84^{a}–94^{a} and 95^{a}–95^{b} respectively are translated into English. Of them the 1st and the last are translated by Prin. A. Woolner in his *Introduction to Prakrit* on pp. 143-145 and 137-139 respectively.

189 卐 This verse occurs in the com. (p. 107) on *Sūyagaḍa* according to *Apabhraṁśapāṭhāvalī*, though I do not find it in this com.

189 卐 The following verse quoted in *Apabhraṁśapāṭhāvalī* (p. 155) is quoted by Haribhadra Sūri in his com. (p. 694) on *Dasaveyāliya* and it occurs in *Āvassayacuṇṇi*, too.

189 ★ See *Nāyādhammakahā* (p. 38), *Vivāgasuya* (I, II; § 34) and *Ovavāiya* (p. 98) where the phrase अट्ठारसदेसीभासाविसारय occurs. See also a Ms. (fol. 76) of Dākṣiṇyacihna Sūri's *Kuvalayamālā* at B. O. R. I.

189 ★ These are useful even for etymological information. For instance *Daśaveyāliyacuṇṇi* (p. 11) supplies us with the etymologies of रुक्ख, दुम, तरव and वच्छ, in a way which may remind one of *Nirukta* by Yāska.

190 卐 It may be added just as *Nijjutti* is looked upon as an *Āgama*, so is the case with the *Niddesa*, a section of *Khuddakanikāya* of the *Bauddhas*. This *Niddesa* has two divisions : *Mahāniddesa* and *Cullaniddesa*. The former is a com. on *Aṭṭhakavagga*, whereas the latter on *Khaggavisāṇa* and on *Pārāyaṇavagga*, *Vatthugāthā* excluded.

193 ★ For the appreciation of similes see pp. 88-89 of Dr. Amulyacandra Sen's article "Mahāvīra as the ideal teacher of the Jainas" published in Bhāratīya

Vidyā (vol. III, pt. I).

193 卐 recently published in *The Sarvajanikan* (No. 43, October 1941, pp. 22-32).

194 卐 as is the case with the words *astikāya, darśana, hetu, karman, gama, gaccha, dharma, tiryac* etc.

194 ★ *Sutta* is also defined on p. 163. See fn. 3.

194 ★ There are 3 varieties of an authoritative *sūtra*. See p. 12.

200 ★ see Prof. A. M. Ghatage's article "A few parallels in Jaina and Buddhist works" published in the Annals of B. O. R. I. (vol. XVII, pt. IV, pp. 340-350).

200 卐 This is what is said in "Jaina Sāhitya Saṁśodhaka" (I, IV, p. 146). Here it is further stated that Mallavādin while quoting some lines from *Aṅga V* for explaining the nature of *naya* has quoted this line in his *Nayacakra*.

201 卐 Verses 19-27 of *ajjhayaṇa* XXV have a parallel in 63 verses of *Vaseṭṭhasutta*, having the refrain "Him I call a Brāhmaṇa." Prof. P. V. Bapat's article *A Comparatative Study of उत्तराध्ययनसूत्र with Pali Canonical Books* published in "Jaina Sāhitya Saṁśodhaka" (vol. I, No. 1, 1920) and Upādhyāya Ātmārāma's article ''जैन और बौद्ध धर्मोंनी समानता'' published in "the Jaina Vidyā" (vol. I, No. 1, pp. 13-18) may be here noted.

203 ★ Cf. the inscription pertaining to music and got prepared by King Mahendravarman. Vide *Epigraphica Indica* (vol. XII) as suggested in *Jainasatyaprakāśa* (vol. VII, Nos. 1-3, p. 232).

208 卐 *Ohanijjutti* mentions *Caraka* and *Suśruta*, and Malayagiri Sūri's com. (p. 17ᵃ) on *Nandī, Kumārasambhava*.

208 卐 It may be mentioned *en pussant* that this com. contains quotations from *Āyāra, Ṭhāṇa, kappe, Dasaveyāliya, Aṇuogaddāra* and *Āvassayanijjutti* and the text the first 5 *padas* of *Navakāra* of which two occur in Kharvela's inscription.

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INDEX I

(Names of authors and other persons and sects and the like)
The numbers refer to pages.

* For a connected account about Śīlāṅka see my article "શ્રીશીલાંકસૂરિ તે કોણ ? published in *Jainasaiyaprakaśa* (vol. VII, Nos. 1-3, pp. 117-119)

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INDEX II

([1]Names of works, their sections, doctrines, metres etc.)
The numbers refer to pages.

1. Names of works etc. written in English, German etc. are arranged according to their pronunciation.

* This sign indicates the name of a particular class of human beings.

1. Names occurring both in Saṁskṛta and Pāïya are given together where possible; in other casses they are given separately.

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